

JAN 14 1984

Calgary-based group gives sight to blind

Jeff Adams

CALGARY, Alta. — Typewriters are clattering furiously in a storefront office in a working class neighbourhood of northwest Calgary, as a handful of people try to help anguished victims of the recent chemical spill at Bhopal, India.

The odds appear insurmountable, what impact can this small but energetic group have on a disaster halfway around the world, in which 2,000 people died and at least 100 times as many were injured, many of them blinded?

A significant impact, by the looks of it. Operation Eyesight Universal has already sent \$100,000 to India and hopes to collect and forward another \$250,000.

The Calgary group, with only eight full and part-time staff, is one of the world's leading fund-raising agencies for blindness in developing countries.

Operation Eyesight helps out

It began in 1963 after Dr. Ben Gullison, a Canadian medical missionary, convinced a few local

Christian businessmen to begin sending money to India. Since then, Operation Eyesight has pumped \$14.5 million into medical training, facilities and supplies in the Third World.

It is helping Britain's Royal Commonwealth Society for the Blind to send thousands of tubes of eye ointment to Bhopal. Several experts on chemically-induced blindness have also been flown in.

Art Jenkyns, Operation Eyesight's president, said the group has worked with its British counterpart on many projects for the blind in the Third World. But most have been long-term rather than emergency collaborating.

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Blind victims in Bhopal

Calvinist Contact

Second Class Mail

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Churches that do and churches that don't celebrate New Year

Marian Van Til

What do most reformed and Mennonite churches have in common? They are among the few denominations whose congregations still celebrate both New Year's Eve and New Year's Day with a church service.

That information was gleaned in an informal survey conducted by C.C.

The survey indicates that most non-reformed denominations don't — as a church — observe the old and new years

together. As a Presbyterian Church of Canada secretary put it, "We don't relate that to the church at all, especially since Christmas is so big."

Mainline churches (United, Anglican, Lutheran) do not come from traditions which emphasize the benefits of communal worship in ending a year and beginning another. Exceptions exist here and there in individual congregations within each denomination. For example, the United Church on the whole holds no New Year's Eve or New Year's Day services. But the Welland Avenue United Church in St. Catharines, Ontario, holds a kind of New Year's Eve

Continued on page 5...

Friends honour Dirk and Alida Brinkman



The many friends of Dirk and Alida Brinkman gathered Tuesday, October 9, at a banquet held in their honour. The Thank You Dirk Brinkman Night took place at the Durham Christian High School and included tribute from representatives of the various volunteer groups in which Mr. Brinkman has served. Mr. and Mrs. Brinkman are shown here with one of the gifts they received.

BOWMANVILLE, Ont. — Durham Christian High was an appropriate setting for a "Thank You Dirk Brinkman Night" held on Tuesday, October 9.

The new high school represents one of many projects to which Mr. Brinkman has volunteered his time and talents.

Although the Bowmanville resident has participated in a variety of projects ranging from a medical co-operative to a home for the aged, he has been especially interested in Christian education.

At the moment, he is one of the advisors to the Commission on

Independent Schools. That body is investigating alternative schools in Ontario, and Mr. Brinkman notes that there are over 1,500 such independent educational facilities in the province.

Just a few of the other groups in which he has been active are: The Dutch Credit Union, Salem Christian Counselling, Durham Christian Homes, Rehoboth Christian Reformed Church, Redeemer College, and Christian Businessmen's Association.

Mr. Brinkman became involved in volunteer work not long after he brought his family to Canada from Holland in

1950. Since 1963, the Brinkmans have resided in Bowmanville and they have lived in the immediate area since 1953.

He estimates that it takes about one day per week to accomplish his volunteer jobs. But he adds that the time is well spent. "You can't live just for making money," he says. "You live off society and you have to put something back."

Mr. Brinkman adds that his business gives him flexible hours. He has been a State Farm insurance agent for 33 years and he has found the business is one which allows him time to devote to his church and his community.

He also credits his wife, Alida, with offering plenty of assistance. They work together, he said. "If there is no support from one party, the other cannot do these things."

Dirk and Alida Brinkman have 10 grown children living in Ontario and British Columbia. The entire family, including 16 grandchildren returned home for Thanksgiving and for the Dirk Brinkman Appreciation Night held for their father.

The family gathering was also a way of celebrating the Brinkmans' 40th

Thinkbit

Communism is terrifying not because it opposes God but because we forget God; not because it is strong in hatred but because we are weak in love; not because it kills Christians but because we do not live like Christians.

Fr. van Straaten in Restoration

UN calls for International Youth Year

Bert Witvoet

OTTAWA — The UN designation of 1985 as International Youth Year leaves each member country free to implement the focus, says Joan Broughton, Information Office at the United Nations Association in Canada. The theme laid out by the UN is "participation, development and peace."

In Canada the Ministry of Youth is the coordinator of any funding for projects that honour the theme, says Broughton. When asked if religious groups would be within the criteria set for the theme, she replied that it is probably not the aim of the original designation to encourage participation, development and peace within any religious organization.

"Some may be stretching the theme without distorting it badly," she added.

Broughton spoke of a youth population (age 16 to 24) which is threatening to drift. "Problems like urbanization in third world countries and unemployment in many other countries are causing disillusionment."

The world is passing them by, traditions are breaking down and alternatives are not clear."

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anniversary which is being observed early this year so that the entire family could be together.

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Calvinist Contact

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Editorial

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Let's make it the Year of the Young People

The United Nations has proclaimed 1985 "International Youth Year." In past years this organization has declared years for the child, the woman and the disabled. It's difficult to find out what exactly the effect of such declarations have been. The intent is to improve the lot of a designated group of people.

There is no harm in that. Years are what you make of them. Most people will ignore the pronouncements made in New York. Some even resent being told what year it is. They argue that children are as important in 1985 as they were in 1979 when "their year" came up.

There is one organization other than the UN which has taken the proclamation seriously. The European Evangelical Association (EEA) has urged all its members and all Christians in Europe to pay attention to the "Year of the Young People." The changed wording indicates that the UN resolution has been slightly "churchified." According to EEA, Christians all over the world ought to be paying greater attention to the youth, since many of them are in danger of drifting away from the church.

The concern expressed by EEA may not have prompted the United Nations in its choice, but it provides the world with a sharper focus than does the vague wording of the UN resolution: "participation, development and peace." Participation in what? Development to where? What kind of peace?

Take a few samples

The western world for one is in danger of losing its youth to the clutches of Satan. For Satan the last few decades have been "youth years." Ever since young persons were given their own culture through economic independence, social isolation and commercial exploitation, the powers of evil have received a significant boost.

Consider the instruments at Satan's disposal today.

Walk into a record store and see how small the religious record section is. You have to walk a little ways because what you want is probably near the back of the store. Note also which posters get prominent display.

Stop in at a variety store and check the magazine racks, if you can take the mind pollution. Compare the ratio of wholesome and not-so-wholesome publications.

Browse through the video movie display in your local convenience store and ask yourself how many titles you would care to show at your son's birthday party?

Take a casual look at the romance section of your favourite bookstore (not the Bible bookstore!) and count the number of female bosoms that are exposed enough to draw attention away from the rest of the cover.

Listen to your son or daughter's favourite radio station and count the songs that celebrate gardening, an evening sky, fishing, grandparents, biking or any other normal human experience worth singing about. You won't need a calculator or your fingers for adding. Almost all the songs are about romantic love and lovemaking.

Watch television and discover that the A-Team and Saturday morning cartoons feature more than 50 acts of violence per hour.

One could go on and on.

The environment is heating up

Perhaps this editorial is beginning to sound to some like a record that has gotten scratched up badly in the process of being played frequently. It's not the first time we hear that this world is bad. But repetition does not take away the fact that it may be true.

Besides, there are some new things under the sun. Our times are not like the times of our parents and grandparents. Publicly, at least, there are fewer curbs on the expression of immorality, and the communications and entertainment media have become far more sophisticated and influential. It's good to be alert to how our environment is changing.

Experiments have shown that if you place a frog in hot water it will try to jump out. But if you place a frog in cold water and slowly heat up the water, the frog may actually stay in and allow itself to be cooked. It did not notice the change, and in fact, the change was minimal from moment to moment. After all, what's the difference between 99 degrees celcius and the boiling point of water?

Lest our young people end up being "cooked" by a society that's gradually heating up in its decadent expressions, we do well to pay special attention to youth in 1985. Of course, it's not enough to point out the dangers of our society. Our guidance has to be positive and provide alternatives. We hope to address the matter positively in future articles and editorials. In addition, we invite our readers to come up with suggestions and ideas for making 1985 the "Year of the Young People."

Letters

Prefers King James to Christmas poems

I am very unhappy with a lot of things in your paper. I used to look forward to it, but not anymore. Where is this world ending up to? All we read nowadays is trash. It's hard to find some good old-time religion anymore.

For instance, this piece about *What if* by Bert Witvoet. How do you ever dare to publish such mockery? It turns one sick to see how some people think. It is very silly and childish, the whole poem. How dare you make up such a piece about Mary and Joseph (terrible!).

Then this piece of poetry about Joseph. I just can't understand people making up such things when they nor I have a clue about the birth of Christ

and what went on between Mary and Joseph when Jesus was born.

I would rather read the true story from the King James Version. You can discontinue my subscription.

**Mrs. Tiemstra,
Edmonton, Alta.**

Don't restrict Christmas recordings

Thank you for your "honest-to-goodness Christmas issue." I enjoyed very much the variety of Christmas items you included, and appreciate the work the C.C. staff invested in it.

However, I would like to comment on the Christmas recording selection section. Ms. Van Til must have done a great deal of rummaging around and sifting, in order to compile her

suggestions in the allotted space. Many of her suggestions were, I'm sure, gratefully received by music lovers who find themselves frustrated and confused when it comes to getting quality recordings for their money.

Nevertheless, I would question Ms. Van Til's advice to "avoid Baroque music played by symphony orchestras and conductors." Why avoid them? Symphony conductors have studied music from all the major periods. Stylistically, they are knowledgeable; they may have personal preferences, but they must still perform a variety of styles to have a successful concert year.

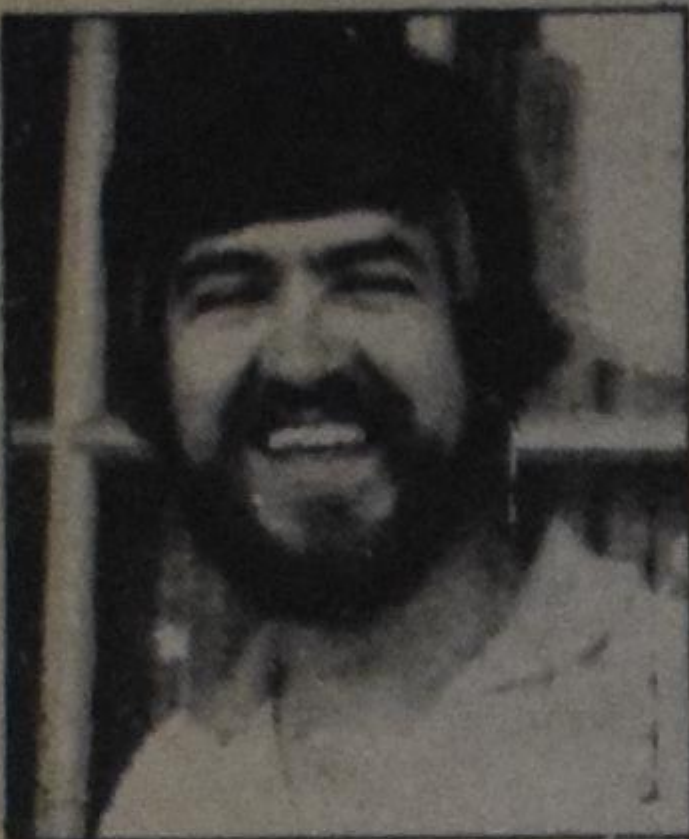
Why shouldn't audiences appreciate the different tone colors and textures of a Baroque work played by a symphonic orchestra? The original orchestration, as intended by the composer, may be

important to musical purists, but why give a searching audience such restrictions? I still wonder how Bach would react to a performance of his keyboard works played on a Moog synthesizer! I have a feeling he would be positively tickled pink.

And please do not advise against listening to any specific recording (eg. Handel's *Messiah* by Royal Liverpool Philharmonic, Huddersfield Chorus, M. Sargent conducting), without giving specific reasons. Ms. Van Til's decision against the mormon Tabernacle choir recording of the *Messiah* may be a valid one, but I can see no reason to pass by Sargent's recording, and none was given.

Please keep up the research into quality recordings. Your reading audience needs your advice, but it also

JUST A MOMENT/HERMAN PRAAMSMA



"East — West; Home best!"
(Old Dutch proverb)

There's a lot to old proverbs. They usually contain much wisdom. The one at the head of this column expresses the thought that no matter where you travel in the world, home is always the best place to return to. There is no place like home, the British would say.

Home is the place to rest in familiar surroundings; home is where you can scratch where it itches; it is the place where you know where everything is and are not faced with sudden surprises. Here you can relax.

This universal phenomenon carries over to the church as well.

It is a question of never ending amazement to me that people usually appreciate unfamiliar things so very, very much when they are away from the tried and trusted surroundings of their own home congregation. How many times hasn't it happened that people returning from a holiday seek me out and share with me the wonderful experiences they had in Baptist, Pentecostal, or Alliance churches.

"Pastor, how come we lack spontaneity in our services? How come we don't spend more time with song and prayer requests? Why is it that we don't make people feel more welcome, like they made us feel welcome last Sunday? And the attention they paid to the children. Why there was even a children's story, our kids loved it! We seem so stiff and unsmiling..."

Now I don't pretend to be able to explain it, but the people who love changes when away from home, are the same people who "would have a bird," as my daughters put it so well, if someone beside them in church would raise his arms or clap her hands. And you should see the hate mail you get in some congregations if you start a service with the words: "Good morning"! As a matter of fact, in one of our large cities in Canada people are trying to start a congregation right now which has as one of its stated objectives that it will go back to the liturgy of the fathers without making or allowing any changes.

There's no place like home: familiar surroundings, no shocks, no surprises, but everything under control.

Do you really think that the Lord only has one way of doing things? Or that the Holy Spirit can only operate through one kind of liturgy? It is no wonder that some years ago Pierre Berton coined the phrase "the comfortable pew."

Brethren, hang loose!

You know, as church we are a family. The family of God. And in that family we may weep and laugh, communicate, sing, listen to each other and above all to our Father in heaven. A family must not neglect its own children; it must not stifle its teenagers; there must be openness and willingness to share; needs must be expressed and prayed for; joys and special events are celebrated together.

In short, whatever makes for a healthy family makes for a healthy church. And in our age of divorce, alienation and tremendous pressure, in this period of history when more children than ever before turn their backs on their families, we, as church of Jesus Christ, must be prepared and preparing more than ever before to have a healthy church family. A place where it's good to be, good to return to; where there's nourishing warmth and loving acceptance, and room to breathe and grow and be yourself.

Herman Praamsma hangs loose as pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

Longer Letter

Visitor to Nicaragua disagrees with Antonides

I've just returned from Nicaragua after spending a month there working with the Christian group "Witness for Justice and Peace." I'm appalled by Harry Antonides' review of Humberto Belli's book *Nicaragua: Christians Under Fire* — and appalled that you would print this review.

After two month-long visits to Nicaragua this year, it's clear to me — and to most Nicaraguans — that the basic problem the country faces is the U.S.-backed war of aggression against the Sandinistas. That war has claimed 7,000 lives in the last three years. That's not an abstract figure to me; during my last visit I attended two wakes for men who had been killed. I've seen the tears, the grief, the anger, a mother sobbing at her son's grave: "They killed him! They killed him!"

Yet the terrible suffering caused by the U.S.-backed war apparently doesn't bother Mr. Antonides. He doesn't even mention it. Instead, he blames all Nicaragua's problems on the Sandinistas.

A few answers

Space doesn't allow me to refute all the distortions in his review, but please permit me to answer a few:

— "The Sandinistas are busy stamping out freedom and variety." Why then did a Canadian church and human rights delegation which monitored Nicaragua's recent election conclude that "the elections were well-administered under exceptionally difficult conditions" and that "opposition parties, representing political options very distinct from the FSLN (Sandinistas) freely expressed their criticisms." Other delegations came to the same conclusion.

— "The Sandinistas are committed Marxist-Leninists who seek to indoctrinate the entire Nicaraguan society with their ideology." In Nicaragua 60 percent of the economy is privately-owned and government-owned land is being redistributed to private farmers and co-operatives. Are those Marxist-Leninist policies?

— "The Sandinistas have wreaked havoc on the economy by destroying existing structures of production and trade." I find it disgusting that Mr. Antonides completely ignores the

benefits of Sandinista policies such as land distribution to poor peasants and health and literacy crusades, and that he says nothing about the war's huge economic impact. President Reagan's war against Nicaragua has cost \$200 million in damages, not to mention the waste arising from the diversion of scarce resources to Nicaragua's defence.

— The Sandinistas "acted with particular brutality against the Miskito natives." Yes, the Sandinistas made mistakes with the Miskitos in the past, something which they readily admit now. United Church moderator Rev. Robert Smith says he found it very moving to hear Sandinista officials admit their mistakes in this regard during his recent visit to Nicaragua. I challenge Mr. Antonides to name a government that doesn't make mistakes.

In terms of acting with brutality, nothing can match the brutality of the counter-revolutionary (contra) rebels in Nicaragua. I heard first-hand reports of how they cut men to pieces in front of their families, destroyed schools, warehouses and anything else they could.

— "The so-called Christians involved in this revolution are committed to a branch of liberation theology that has nothing to do with the historic Christian faith." Only someone blind to the truth could make this arrogant statement. During my visits to Nicaragua I've met a wide range of Christians there — Catholics and Protestants, priests, laypeople, people in base communities. Their attitudes towards the Sandinistas vary, but most readily agree that the Sandinistas are trying to serve the needs of the poor, as Jesus urged his followers to do. All are concerned about the war, and the threat of a direct U.S. invasion.

— The claim that the Sandinistas have launched "a vicious campaign of slander against all who are in favour of democracy and Christianity" is absurd. Christians played a leading role in the Sandinista revolution and continue to do so today. When I was in Nicaragua in July, thousands of Nicaraguan Christians gathered to celebrate the revolution's fifth anniversary. In a statement they asked: "Who of us has

Continued on page 4...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the

upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

needs to exercise its own curiosity.

**Joyce Mulder, B. Mus.,
B. Ed.,
Medicine Hat, Alta.**

An experience I had with my music history class at Redeemer College might interest you: Without comment which would sway opinions, I played four different performances of a chorus and aria from Handel's *Messiah*, asking students to evaluate each. (Two were symphony orchestras, one a chamber orchestra, and one, Hogwood's original instrument group).

Without exception, the ten students chose the original instrument performance.

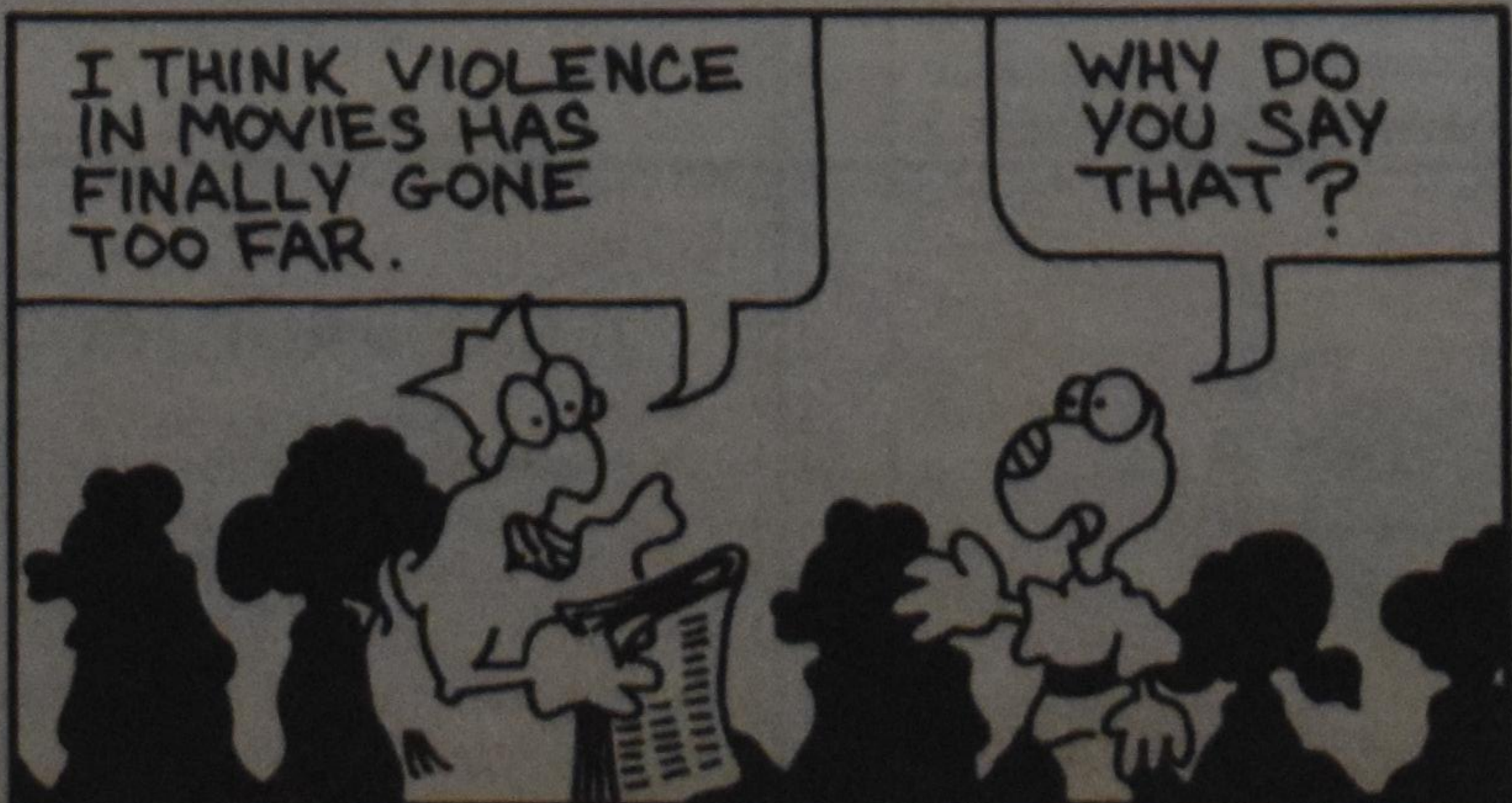
Marian Van Til

Illustrations by Bierma

Just a small note with regard to what must have been an oversight in your



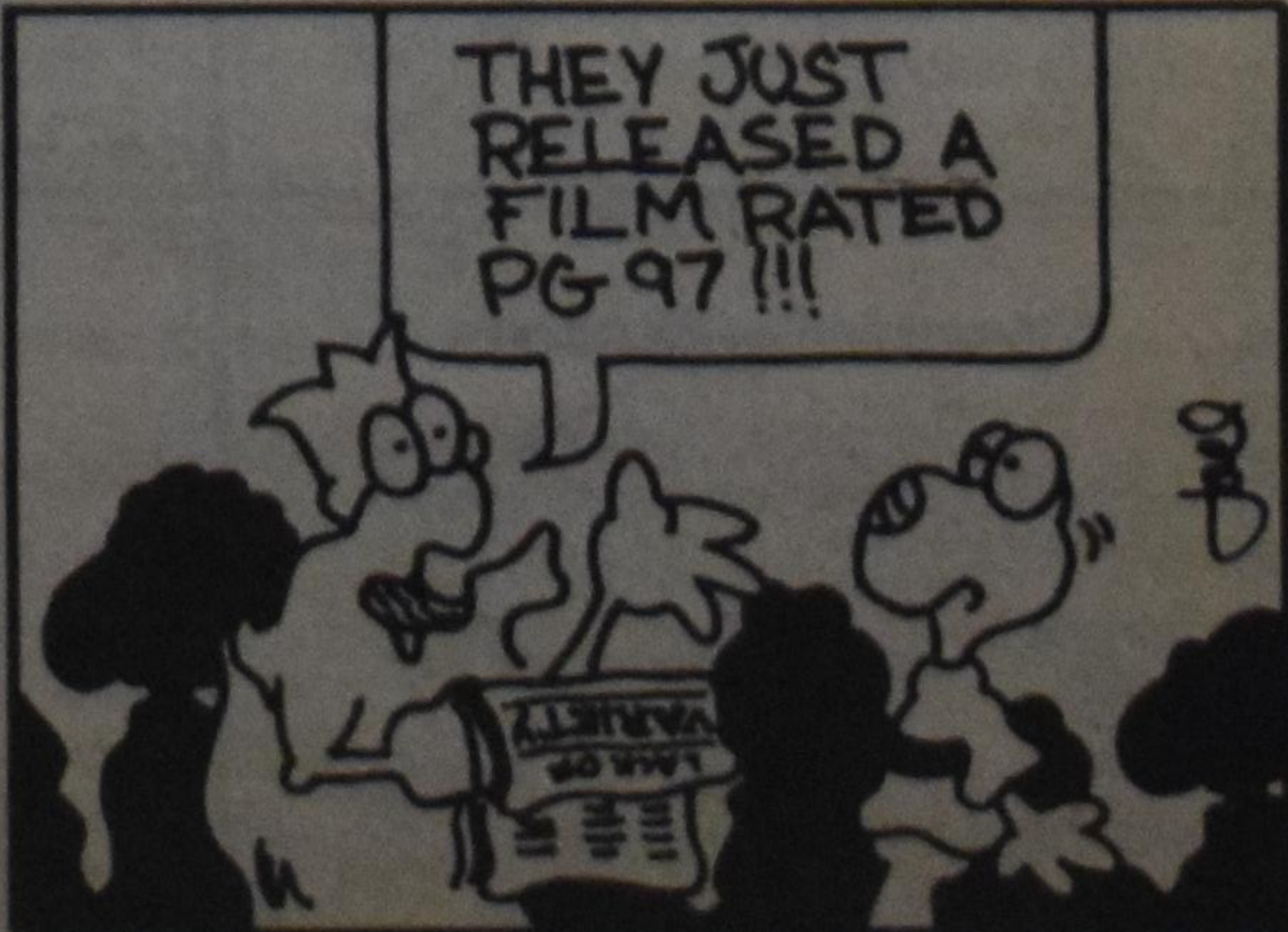
Pontius' Puddle



Christmas issue. The illustrations done with my story were done by Garth Bierma, principal of the Christian School here in Owen Sound. They were

not credited to him.

**Christine Farenhorst
Owen Sound, Ont.**



Society

Visitor to Nicaragua disagrees with Antonides

... continued from page 2.
been forbidden from believing in this Jesus who was assassinated by the powerful for defending the poor? Who of us has been forbidden from organizing co-operatives to use more land and make more bread, as Jesus did?"

All governments fail

Of course the Sandinistas make mistakes. All governments are made up of sinners and fail to do God's will. In Nicaragua's case, human failings are made much worse by American-backed aggression. It's difficult to exaggerate the impact of the war in terms of death,

destruction and, in some cases, human rights abuses.
Yes, there are some such abuses, but we must ask why. Is it due to a diabolical government, as Mr. Belli and Mr. Antonides believe? Or is it due to the pressures of trying to keep a tiny, impoverished country operating in the face of war backed by the world's most powerful nation?
To be obsessed by claims of "Marxist dictatorship" in Nicaragua, without checking the facts, is to be blinded — and to entirely miss the message of Jesus.

Rosemarie Colterman,
Toronto, Ont.

Reply from Antonides

Ms. Colterman writes that I am "blinded," did not check the facts, and "entirely missed the meaning of Jesus."
The point of my review was to tell the readers that the information in Mr. Belli's book about Nicaragua is based on his personal experience as a one-time supporter of the Sandinistas and editor of *La Prensa* and is corroborated by other documented sources. These sources include the detailed report by Prof. Bernard Nietschmann on the Sandinistas' treatment of the Miskito Indians and the findings of the United Nations' International Commission of Jurists on the abysmal performance of the Nicaraguan courts.
Fortunately, there is now a growing number of people who have the courage to report truthfully on what is happening in Nicaragua. We need not rely only on the findings of the "political pilgrims," who are easy prey for the kind of manipulation perfected by Lenin and Stalin.

Elections not fair

I, for one, choose to disregard

the reports of such apologists of the Sandinista regime as the Canadian Church and Human Rights Delegation, which declared that the recent Nicaraguan general election was open and fair. This is simply not true. The fact is that the real political opposition to the Sandinistas, organized in a coalition called the Nicaraguan Democratic Coordinator ("Coordinadora") and led by the moderate Arturo Cruz, was harassed, attacked and barred from freely using the public media. As a result, they refused to participate in the sham election of November 4.
Mr. Cruz reported in the September 28 issue of the *Washington Post* that the "outpouring of support for my candidacy in several Nicaraguan cities last month was countered by press censorship and mob violence ... Last week on four successive days in four different cities, my followers and I were physically harassed by Sandinista mobs as we tried to meet indoors with our organizers. The mobs (or *turbas*) brandished steel clubs and machetes. I, myself, was hit

UN makes 1985 Youth Year

... continued from page 1.
Not every year is designated by the UN, said Broughton, although there is increasing pressure from interest groups or member countries to do so. Designating each year would diminish the impact, according to her, and the responsibility for marking it is up to member

states. The year 1984 had no designation.
Nor does every country participate every time. Canada chose not to participate in the 1982 designation of Mobilization for Sanctions against South Africa.
For the future 1986 has been assigned the theme "Shelter for

the Homeless" and 1987 "World Communications."
It is difficult to assess the impact of a particular designation, according to Broughton. "The year of the child (1979) had more impact on a country like India than on Canada where children are pretty well looked after.

The year of the disabled (1981) brought many legislative improvements for the disabled in Canada, whereas India could not afford to implement the kind of laws we have here."
The UN itself has few funds to promote a theme. It circulates some basic documents to provide criteria and increase awareness of needs. "It's really up to each member state to make something of the year," she added.

The true woman

1891: "The true woman who would make the most of her every God-given attribute, asks not for the ballot, but for love and home, where the carols of babyhood are sung to the sweetest of babies, where home is heaven, and where the weary husband may find rest and aching hearts sympathy."
1918: "A country cannot, without paying the full price, act contrary to the laws of God and nature. There is an essential

distinction between man and woman ... And to keep up the birthrate of Canada we must keep our women within their sphere: we must attract them towards the accomplishment of the duties of their sex, duties specified by the unchangeable laws of nature ..."
1984 ...?
Food for thought in Hank Beeksmas's Social Studies Course, Calgary Christian School

in the face with a rock, spat upon and grabbed by the hair."
Robert S. Leiken, senior associate at the Carnegie Endowment, recently wrote that "each succeeding trip to Nicaragua drains my initial reservoir of sympathy for the Sandinistas." His last trip convinced him "that the situation is far worse than I had thought, and disabused me of some of the remaining myths about the Sandinista revolution." Mr. Leiken then listed specific instances of oppression, deceit, corruption and manipulation perpetrated by the Sandinistas. He confirmed the reports of violent interference with Non-Sandinista political activity and of the *rapid decline of public support for the Sandinistas*. ("Nicaragua's Untold Stories: Sandinista Corruption and Violence Breed Bitter Opposition," *The New Republic*, October 9, 1984).

Opposition to churches and unions

The list of actions against the churches by the Sandinista government is long and includes

the arbitrary expulsion of Roman Catholic priests, the maligning of the Archbishop of Managua, Miguel Obando y Bravo, and the framing of two Roman Catholic priests, Luis Amado Pena and Bismark Carballo.
The Sandinistas' suppression of independent Nicaraguan unions follows a similar pattern. As of June 30, 1984, no fewer than 18 trade union leaders had been arrested and sentenced to terms of five to eight years in prison. On October 2, 1984, 13 of these labour leaders were released, no doubt as part of the "softening up" tactics in preparation for the November 4 election. However, this still leaves five labour leaders in prison. The September 14, 1984, newsletter of the 10-million member Latin American Federation of Workers (CLAT) stated: "CTN (the independent Nicaraguan trade union) and us denounced the persecution of independent labour in Nicaragua presented by the Sandinista government as 'counter-revolutionary activities.' Somoza also persecuted CTN using other

false labels."
In conclusion, although Ms. Colterman defends the kind of Christianity promoted by members of the Sandinista government, I cannot. In my review I quoted a statement by Roman Catholic priest and member of the Sandinista government, Ernesto Cardenal, who said that for him the revolution and the kingdom of heaven are the same thing, and that "a Christian should embrace Marxism if he wants to be with God and all men."

Marxism is atheistic

I consider such a statement to be a fundamental denial of biblical religion. Those who can support such a statement have not understood that the atheism at the heart of Marxism (which always produces totalitarian practice) can never be reconciled with the Gospel of Christ.

Harry Antonides,
Willowdale, Ont.




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Churches that do and churches that don't ...

... continued from page 1.
family party which ends in a "watch-night service" and an after-midnight potluck supper.

Mrs. Bill Mundt, whose husband is pastor of the Linwell Avenue (Missouri Synod) Lutheran Church, St. Catharines, says they hold a regular service on New Year's Eve, but "there's no communion." Whether other Missouri Synod churches do the same "depends on the individual church."

The norm within the Christian Reformed church is still to usher out the old year and to bring in the new together as part of the body of Christ.

Rev. Henry Numan, pastor of the First Vancouver, BC CRC says its not uncommon, however, in his classis, for churches to consider cancelling one service or the other, depending on the "proximity to the weekend." But there is "quite a debate" when the topic comes up, Numan says, and

many see it as a "sign of the church weakening its stand."

In First Vancouver, which holds both services, such services are not as highly structured as Sunday morning services are. "They're fairly flexible, less formal, and don't necessarily have all the components of a Sunday service," explains Numan. Such is the case in many CRCs, especially if they have an active liturgy or worship committee. "People want something a little

different in those services, especially since they go to church so often this time of year," said a Worship Committee member of St. Catharines' Maranatha CRC.

This year, Maranatha had New Year's Eve and New Year's Day services similar to its Sunday services but held a pre-service New Year's Day breakfast in addition to the traditional coffee and greeting time after that service.

The successful breakfast, attended by about 60 people (including quite a few children) was organized by Maranatha's Worship Committee, and cooked and served by eight (male) members of the congregation. "It was a good time of fellowship and the food was good," said a breakfast attendee.

Most reformed do too

What do other reformed churches do? Rev. Bill Vanden Berg, pastor of the First Reformed Church in St. Catharines says his church had no New Year's Day service. "We used to have a coffee get together with a meditation but it didn't go over well," he says. They do, however, have a well-attended New Year's Eve service which is liturgically identical to their Sunday Services.

Vanden Berg thinks having no New Year's Day service is common in his denomination.

The Netherlands Reformed Congregations, the Free Christian Reformed Churches in Canada and the Canadian Reformed Churches all worship on New Year's Eve and New Year's Day with services much like those held on Sunday.

Mennonites are accustomed to meet

Among non-Reformed churches, the Mennonites seem to emphasize celebration of the old and new years in the way that most Canadian CRC people are used to.

Rev. Rudy Bartel of the Virgil, Ontario, Mennonite Brethren Church says his church's New Year's Day service includes messages in both English and German. The New Year's Eve service used to include a fellowship meal but didn't this year. "Christians should eat a little less," says Bartel. "We meet together too often to eat. With all the famine going on, we didn't think that was necessary this year," he added.

But Bartel admits that also in his denomination, having two services back to back is not universal. "The newer churches might not have the New Year's Day service. They have more community people, and younger families, whereas the older churches are more ethnic and traditional."

Sounds familiar, doesn't it?

Calgary-based group gives sight to blind

... continued from page 1.

Operation Eyesight provides funding to 71 institutions and projects: 34 in India, 12 in Kenya, seven in Bangladesh, five in Nepal, two in Sri Lanka and Malawi and one each in Pakistan, Liberia, Upper Volta, Zambia, the eastern Caribbean, Haiti, Peru and Israel.

42 million blind

Rather than doing the job itself, Operation Eyesight provides the training, facilities and supplies — then allows local

physicians to take control.

The World Health Organization, a branch of the United Nations, estimates at least 42 million people in developing countries are blind, usually because of unsanitary conditions and malnutrition.

A staggering 70 percent of the victims are suffering needlessly, because their illness is curable or preventable through cataract surgery — removing the diseased eye's murky lense.

Operation Eyesight's hospitals or travelling clinics

have treated more than four million patients. About 550,000 have had their sight restored.

The cost of such surgery? Only five dollars when Operation Eyesight began, and just \$25 today.

"That's pretty cheap to completely change somebody's life," said Jenkyns, a retired insurance salesman who spends three weeks out of every four travelling to raise money and coordinate his organization's international efforts.

Jack Maydee, Canada's former high commissioner to India, now author of an article about Operation Eyesight that appeared in the October issue of Reader's Digest, said the organization is "extremely well-organized and well-administered."

Maydee praised Jenkyn's attention to costs — only 11 percent of the budget goes towards administration — and his policy of having physicians send personal letters to donors, telling them exactly who their money has helped.

Jenkyns said he's learned how motivating it can be to see money in action.

"I've seen the Lord do miracles, I was in the right place at the right time."

He recalled watching physicians remove a cataract from a two-year-old boy's eye, then watching later when the little youngster looked towards his mother and saw her for the first time.

"There's no better feeling," Jenkyns said, smiling broadly.

Operation Eyesight's work is usually aimed at adults. Most patients are among the 500 million Third World victims of trachoma, a chronic infection brought on by unsanitary living conditions. Others suffer from xerophthalmia, a drying of the eyeball caused by vitamin deficiencies. It can blind children up to age six.

The diseases continue to spread, and Operation Eyesight can only handle so many cases, but Jenkyns isn't discouraged.

"We may not change the world, but with God's help we can change individual situations."

Reformed business association announces changes

C.C. staff

At its most recent board meeting, the Provisional Board of Governors of the Reformed Christian Business and Professional Association (R.C.B.P.A.) made a number of decisions affecting the development of the organization.

The Board accepted with regret the resignation of Sid Harkema as President and Board Member of the R.C.B.P.A. Mr. Harkema has been involved with the R.C.B.P.A. since its inception. At the same meeting, Bill Voortman, President of Voortman Cookies (Burlington) was elected President and Bill Grin of Chatham, President of Great Lakes Brick and Stone (Chatham and four other locations) was elected Vice President.

Convention site moved

The February 18 and 19 Convention of the R.C.B.P.A. will be held in its entirety at the Hamilton Holiday Inn instead of the Hamilton Convention Center, as advertised earlier. Arend Kersten, Executive Director, explained that since most out-of-town delegates and guests will stay at the Holiday Inn during the convention, it is more convenient to conduct all the activities there.

Reduced registration

Finally, the Board reduced

the convention rate for non-members by \$100.

Kersten provided the background to the decision: "Sensitive to the small businesses that represent potential members of the R.C.B.P.A., the Board had already decided to move the convention from Toronto to Hamilton in the interest of reducing convention fees. In addition, the Board had adopted a modular fee structure, essentially dividing the convention into three separate and distinct events, so that convention delegates could choose one, two or three components of the convention. As this is the first convention, it was impossible to reduce convention rates further because of a lack of display and exhibit income."

In order to encourage additional attendance at the convention, the Board decided that the same fee rate for members would apply to non-members.

Non-members will have until the beginning of the business meeting (Tuesday, 3:30 p.m.) to become members if they want to participate in the meeting and vote for board members.



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Church

Back to God hour minister preaches in Chile during state of Siege

TEMUCO, Chile — Rev. Juan Boonstra, Spanish language broadcast minister of The Back to God Hour, was the featured speaker at a series of evangelistic meetings held in this southern city during the week Chile's President Augusto Pinochet declared a nationwide state of siege.

According to Rev. Boonstra, the state of siege is in response to increased anti-government terrorist activity.

The state of siege came on November 6, the second day of the "RESPUESTA (Answers) '84" campaign.

Rev. Boonstra, who was born and raised in Argentina, presented messages on hope in the midst of turmoil in Latin America; the need for holiness; Christ on the cross; and the concept of freedom.

Emphasizing the individual dimension of freedom, Rev. Boonstra explained to the crowd gathered in a local gymnasium that national freedom without freedom from sin is not real freedom at all. One is truly free only when he accepts that Christ has set him free from the bondage of sin.

Near capacity crowds poured into the Bernardo O'Higgins Gymnasium in Temuco each night of the "RESPUESTA '84" meetings. In fact, crowds were so large the last two evenings of the campaign, which was organized by local Temuco Christians, that hundreds of people had to be turned away. Attendance at the meetings averaged 2,500 people each night.

Under a state of siege, more than 10 people are not allowed to meet in one place; however, local campaign organizers were able to have the meeting permits renewed for the length of the campaign. At 1:00 a.m.



Rev. Juan Boonstra (r), Spanish language broadcast minister of The Back to God Hour, prays with several high-ranking Chilean government officials. Rev. Boonstra was the featured speaker at "RESPUESTA (Answers) '84," an evangelical campaign held recently in Temuco, Chile.

nationwide curfew gave participants ample time to get home from the meetings.

"As evangelical churches in Chile follow the teaching of Scripture and 'honour the powers that be,' they have become recognized, in the eyes of the government and the opposition, as being aligned with the government. The Roman Catholic Church supports the opposition to Pinochet's military government.

"This is a precarious situation that the evangelical church hierarchy in Chile finds itself in today," notes Rev. Boonstra. "On the one hand, it now enjoys the favor of the government. It is quite likely that if current conditions in Chile had not warranted the state of siege, we would not have been able to meet and pray with as many government officials as we did. These contacts, in turn, enabled us to have the meeting permits renewed when in fact the state of siege was declared."

Television and radio were key elements in the campaign. Television spots produced by The Back to God Hour aired

over Chile's national T.V. network three weeks prior to the meetings. Upon arrival in Chile, Rev. Boonstra was met by a large contingent of campaign organizers and a number of reporters who interviewed him at the airport. Rev. Boonstra also visited several newsrooms for additional interviews.

When asked by one reporter the meaning of the campaign's theme, "RESPUESTA '84," Rev. Boonstra replied that the answers to problems and questions within the human race in general and within ourselves as individuals are found only in the Gospel.

A powerful radio station in Temuco (population: 250,000) which aired the meetings live and free of charge for an hour and a half each evening reports having received a number of encouraging calls from listeners. Continued on page 7 ...

Pastoral Pondering

Youth talks

Henry Jonker

"Remember your Creator in the days of your youth" (Ecclesiastes 12:1). Young people are delightful people! They have energy, they are easily excited about new, interesting things and ideas. They love to be together and enjoy life. They also know how to show concern for each other when the chips are really down. BUT! they are not wise!

Experience breeds wisdom

I hope this last comment doesn't come as a shock to our dear young readers. But, wisdom comes with age: It is attained through a host of experiences.

We must all learn wisdom through the joys and hard knocks that come our way. That's what makes grandparents such a big asset to the family. Have you noticed how kids usually get along well with their grandparents? They sense that grandpa and grandma are not speaking theoretically but from experience. What a difference experience makes.

It is an experienced person who penned the words of Eccl. 12:1. The writer is looking back over the history of his own life. Through a review of everything that he has seen going on under God's sun, he seeks to instruct his son in wisdom's ways. He writes, "Be happy young man while you are young ... follow the ways of your heart and whatever your eyes see" (Eccl. 11:9). That sounds good doesn't it? That's the kind of language young people love to hear. It's Ecclesiastes' way of saying, "If it feels good, do it!" Today, variations on that theme are printed on T-shirts, night-gowns and blue-jeans — the one more suggestive than the other.

Remember your creator ...

But, is Ecclesiastes saying "if it feels good, do it?" Not really. A close look at the passage shows that the wise teacher is being rather sarcastic at 11:9: "Follow the ways of your heart and whatever your eyes see ... BUT ... know that for all these things God will bring you into judgment." Knowing that, the Teacher issues a challenge to his son to "remember your Creator in the days of your youth ... before the days of trouble come" (12:1). Many young men and women don't like to think about trouble.

But I would like to echo the call of that wise teacher in this space: "Remember your Creator." Why? Because the way to happiness is *The Way of the Creator* who gave us the entire Bible as a signpost for wholesome (holy) living.

In our society there are many signs. Think of traffic signs, for example. They give us directions in the interest of the smooth flow of traffic and the avoidance of collisions. Would you go the wrong way up a one-way street? Not likely! You know you could cause an accident which could even result in death. In much the same way the Bible is God's one-way sign. It gives us directions for living in the only way that is life-affirming. It asks us to seek the best interests of our neighbour(s) — something young people can quickly forget.

Fear God and keep His commandments

God, the Creator of all things and the Father of our Lord Jesus Christ, wants us to be happy in His creation but not in the "if it feels good, do it" sense.

"Remember your Creator" means to live, work and play (yes, play too) in the creation in such a way that your neighbour can also be happy. That means not taking advantage of others. That means respecting everything in creation. It means honouring the norms for wholesome relations between men and women as they are revealed in the Creator's written Word.

Let me only alert you to one crucial passage in the New Testament, Romans 8:22:

"The whole creation has been groaning as in the pains of childbirth right up to the present time." It still is today too, isn't it? And it will continue to do so as long as humankind persists in not remembering his/her creator. As long as we do not call Him and His directives for living to mind, humanity will be on a collision course with creation.

The creation will continue to groan under the burdens of pollution, broken interpersonal relationships. We will not really be able to take full pleasure in our living. Yet, God desires that we enjoy life. Ecclesiastes is full of calls to enjoyment (see 2:24; 3:12, 22; 5:18; 6:3; 8:15; 9:9) but to fully enjoy life we need to practise wisdom — the wisdom of God's Word, the wisdom of life experience.

The end of the matter is, "Fear God and keep His commandments for this is the whole duty of man" (Eccl. 12:13). Listening to the wise words of "the Preacher," the author of Ecclesiastes, is what makes Christian young people different. How? Tune in next week, and I'll explain."

Rev. Jonker is pastor of the Trinity Christian Reformed Church, St. Catharines, Ont.

Church News

Christian Reformed Church

Declined

— to Maranatha, St. Catharines, Ont., Rev. Jelle Tuininga

Accepted

— to 1st, Kingston, Ont., Rev. Carl Tuyl of 1st, Toronto, Ont.

Rime or Reason

Our new deacon, sister Joyce, had the brothers seething when she drove a new Rolls-Royce to her first church meeting.

Klaas Sis

Forgive seven times seven, in the gospel said our Lord. But when you make it to eleven you're not thirty-eight times short.

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A vision for Canada



Jacob Kuntz

The Canadian Baptist invited two Christian leaders to share with the readers their vision for Canada and to indicate into which direction we (in their view) have to go. One of the two was the well known Dr. Clark Pinnoch, of McMaster Divinity College in Hamilton, Ont. In his contribution Dr. Pinnoch does not beat around the bush but says, in a forceful way, many things that deserve our consideration. Even though we shall not reprint the whole article, we will quote large segments from it:

First, Canada stands in desperate need of a cultural revolution grounded in the word of God. In this century we have seen a tragic shift in our culture away from a solid Christian consensus about basic moral values towards a secular humanist society. A certain humaneness which was once characteristic of the public arena is being replaced by a humanistic ethic which contains the seeds of its own and also of our destruction."

Second, there is a political and economic tragedy which I would associate with the rise to power of secular humanism in our culture. I find it amusing when I hear churchmen and socialists complaining about the bigness of private corporations. There is in fact no big company in Canada larger than a midjet when compared to the size of government. Canada is probably one of the most overgoverned countries in the world outside the communist block.

The result of this is, of course, economic ruin. How deeply ironical to hear the Catholic bishops and the liberal churchmen blaming this mess upon capitalism, when it is so obvious that the blame lies at the door of big government. Private enterprise and productivity are what create wealth in Canada and everywhere else. The result of attacking those forces and robbing them of their ability to function is necessarily and always economic stagnation. The bloated public sector (call it socialism if you like) is the cause of unemployment in Canada, not capitalism.

But, someone will say, what about the poor? Do we not need a big government to look after their needs? The answer briefly is NO. The poor do not benefit from policies which ruin the economy. They are the first to be hurt and are hurt most tragically.

Reducing the size of government is indispensable, but it will not be enough unless at the same time we renew our commitment to the biblical work ethic. Poverty is not like lightning striking at random. It is the direct result of people's orientation and culture. To be prosperous a country must be productive. And to be productive the people must be committed to a life style which favours material advancement.

Third, on a happier note, I am most thankful to be a Canadian. We have a country which enjoys many freedoms and has great potential for true prosperity because of its market economy. We have freedom to worship God and to spread our faith. We have courts which usually protect our rights. We have a measure of social justice which surpasses that of most countries in the world. We do not suffer under communist suppression and have not ever slid so far into socialism that we cannot extricate ourselves from it. Canada stands as a beacon of hope on the earth. It is far from perfect but it is so much better than most of the alternatives.

Our democratic-capitalist society is a treasure

which is worth protecting and preserving. Therefore, I must deplore as a Canadian the way our government has neglected Canada's commitments to the defence of the free world and let our shores be vulnerable to practically any invasion from any quarter. I also deplore a good deal of what is falsely called the "peace-movement" which so often seems to advocate capitulating to the Soviet menace and disarming the West unilaterally.

When I think of Canada at this point in history my heart is filled with sadness mixed with hope — sadness because Canada is a country so rich in promise but much of it unrealized. We have allowed our Christian base to erode away and we have squandered away our wealth through satanic folly. There is a strong sense of shame among us at our lack of spiritual and political performance.

Nevertheless, I am full of hope.

First of all, it is because I believe that Jesus is Lord of the future and that his rule can manifest itself in Canada to a greater extent than ever before. If we respond in repentance and recommitment to God, it may be that our land will receive a blessing and there will not be room enough to receive it.

Second, I am hopeful because I believe that Bible-believing Christians in Canada have been defeated long enough and are ready to mobilize and take action in the name of Christ. They are ready to demonstrate against abortion, to fund Christian schools, to vote out spendthrift politicians and generally to do what it takes to turn this country around.

Let us put an end to our wishy-washiness. We have been docile and passive for far too long, watching the secularists take away our culture from us. Let us begin to get serious with God and the Bible and get down to business moving Canada in the right direction.

Seeing things in perspective

The magazine "Everybody" of the World Literature Crusade has figured out how much Christians in general give for world missions. It tells us that at present there are five billion (5,000,000,000) people in the world today. By the last of 1984 there will be 85 million more people living in our world than there were on January 1, 1984. If our world were a town of 1,000 people,

- 250 would be Chinese
- 140 would be Indians
- 60 would be Russians
- 48 would be Americans
- 30 would be Indonesians
- 26 would be Brazilians
- 20 would be Bangladeshis
- 18 would be Pakistanis
- 12 would be Nigerians
- 10 would be Europeans

and the remaining 386 would be Canadians, Africans, Latin Americans, Orientals, Australians, New Zealanders, Fijians and small tribes living at the fringes of civilization.

"If \$100. were the total giving of all the Christians living in this town, \$4 would go overseas for world missions, \$96 would be spent in the "homeland."

There is something wrong here. What is the cause? Is it Christian's selfishness resulting from disobedience to Christ's mandate and number one priority: The Great Commission?"

Jacob Kuntz is pastor of the CRC in Kitchener, Ont.

Back to God Hour minister preaches in Chile during state of Siege

... continued from page 6.
Response was so positive that a small radio network in southern Chile also carried the meetings live over its stations for the last two nights of the campaign.

At the gymnasium, site of the meetings, local pastors and Christian workers met with 200 people who expressed a desire to commit their lives to Christ. These counsellors spoke and prayed with each individual and referred them to an evangelical church near his or her home. Local campaign organizers plan further follow-up.

Chile is perhaps the most evangelical of all the Latin

American countries, due in large part to the many years of mission work by the Anglican Church in Europe and the Presbyterian Church in the U.S.

While in Chile, Rev. Boonstra also spoke at a number of seminaries and Bible institutes, including several in the capital city of Santiago.

Rev. Boonstra, an Argentine citizen, has directed the Spanish language ministry of The Back to God Hour since 1965. He has been invited to several evangelistic campaigns in Latin America in recent years, including one to be held next February in Honduras.

Kuyper's Kapers



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School

Beyond 1984 in philosophy of Christian education

Nicholas Wolterstorff

At the recent Ontario Christian School Teachers Association convention held in Hamilton, Ontario, Dr. Nicholas Wolterstorff of Calvin College presented the foundational address entitled "Where are we now in philosophy of Christian education?"

This is the first of four installments reprinting that part of Wolterstorff's speech which points "Beyond 1984."

In the first half of his speech Wolterstorff attempts to get at the underlying philosophy of education in Reformed, Christian schools on this continent. He suggests that this philosophy has been remarkably consistent over the past 100 years and that one of those who expressed it most profoundly was William Harry Jellema.

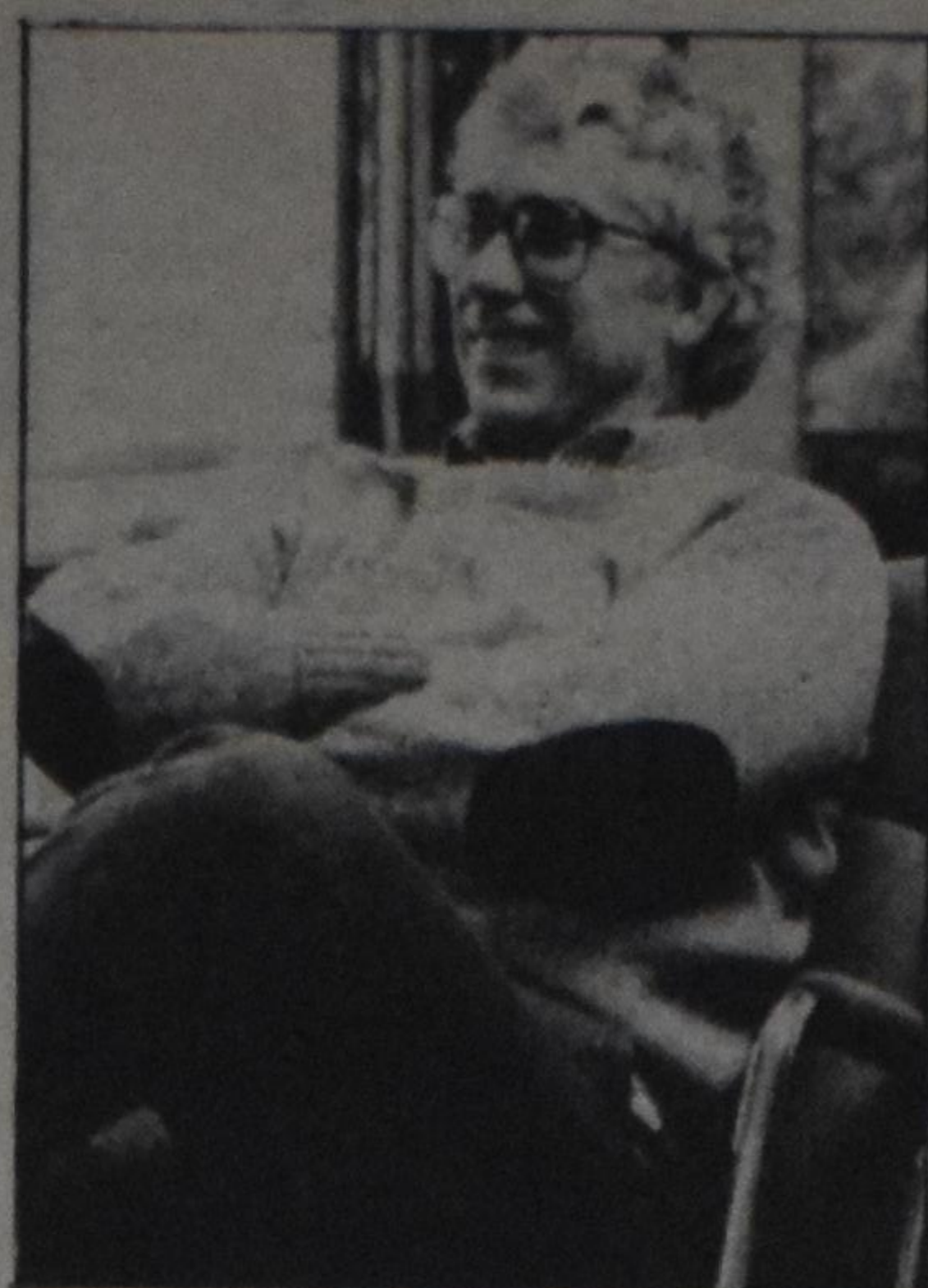
Jellema taught in the philosophy department of Calvin College for thirty years and was a central figure in the North American branch of Kuyper's neo-Calvinism. He was a master teacher, says Wolterstorff, and among the many students who came under his influence was Wolterstorff himself.

In his speech, Wolterstorff uses the teaching and writing of Jellema to articulate the philosophy of education which he and many others have used as their starting point. Before he moves on to suggestions for the future, Wolterstorff summarizes Jellema's position in four connected theses:

1) The goal of Christian schooling is to equip the student for active citizenship in the

must seek to develop in the student a grasp of, and a commitment to, the Christian world-view — good for all citizens in all seasons.

3) To accomplish those goals, in turn, the school must communicate to the student a knowledge of reality in Christian perspective, and must engage in a religious depth-analysis of



Wolterstorff relaxing

which I shall be calling for reconsideration are not points peculiar to Jellema but are points characteristic of the neo-Calvinist philosophy of education in general. In the context of gratitude for the immense contribution of this philosophy we must begin some serious re-thinking.

My own reconsiderations

When Jellema and the other neo-Calvinists speak about life in the kingdom, little is said about injustice — I mean, about actual concrete injustices.

human social and cultural products.

4) In turn, the chief instrument for accomplishing this, the more so as the education gets more advanced, is to read with the student great texts from (especially) the Western tradition.

In concluding his analysis of Jellema's position, Wolterstorff says that, apart from certain disagreements on matters of emphasis, "I think that Jellema came as close as anyone ever has to expressing the philosophy of education which has been dominant among us."

have tended to focus around two centers: The nature of the life for which we educate, and the nature of the learning process. Let me develop them in that order.

I myself ardently embrace the first of those Jellema theses: that the goal of Christian schooling is to equip the student for active citizenship in the City of God. It is my impression that some of us are a bit unnerved by the assignment of so comprehensive a goal to Christian schooling. It appears to some that this threatens too many controversies, or that it makes it too difficult to set curricular priorities, or that it threatens to violate the sovereignty of some sphere or other, or that it fails to give priority to the rational/moral capacities of the human person.

Some of us then are inclined to introduce one and another limit on the goal of school education. It is my impression, to be specific, that another of my teachers, Henry Zylstra, was inclined to do so. But as for me, I'm glad to be in good company.

My difficulties come when I look at how the neo-Calvinist in general, and Jellema in particular, understand the content of citizenship in the City of God. Naturally disagreements here will have an impact on the education we offer.

When Jellema and the other neo-Calvinists speak about life in the kingdom, little is said about injustice — I mean, about actual concrete injustices. Little recognition is taken of the oppression and deprivation under which so much of humanity suffers. Little hearing is given to the cries of the people. Little notice is taken of the sorrows and tears of our existence. Little attention is given to the significance of The Lament in the Bible.

Jellema speaks of the "will to culture" and Dooyeweerd speaks of the "cultural mandate." But neither speaks much of the call to bring good tidings to the afflicted, to bind up the brokenhearted, to proclaim liberty to the captives, to liberate those who are bound, to comfort all those who mourn.

Why is that?

I don't know. I have never felt that I fully understood it. So I can only speculate. Is it perhaps because those who embraced neo-Calvinism have been near

Calvinists have of being fixated on sin. But is it possibly true nonetheless? Has the undevelopedness of the world so struck the neo-Calvinist that its fallenness is insufficiently recognized? Has he focused so much on creation-orders that he has neglected the rebellious and painful disorder of sin? Could it be that this is why liberation theology raises such alarm among many of us?

At one point in his Stone lectures Abraham Kuyper says that "Verily Christ has swept away the dust with which man's sinful limitations had covered up this world-order, and has made it glitter again in its original brilliancy." (89) "Has swept away the dust." "Has made it glitter again in its original brilliancy." Tell that to a South African black! But no, answer for yourself: Do you think that description fits this fallen world of ours?

Have you ever noticed how much time we neo-Calvinists devote to such abstract questions as "Is politics legitimate?" "Is art legitimate?" "Is business legitimate?" And never do our listeners sit on the edge of their chairs wondering what the answer will be this time. For always the answer is "Yes, of course, these are all

Sin yields greed and meanness and hostility and jealousy and exploitation and domination and sloth and self-loathing.

the top of the social hierarchy? Is it because they have been in power or closely connected to people in power? Is it because for them suffering was not a very prominent part of their experience? Is the basic explanation, in short, psycho-social? Has neo-Calvinism functioned as an ideology of the Christian bourgeoisie? I don't know. But I judge that this explanation cannot be dismissed out of hand.

Or is it perhaps because the neo-Calvinist has given insufficient recognition to the fallenness of our world? Strange indeed if that were true of those who identify themselves as Calvinists, given the reputation

legitimate.'

So then our students, with this legitimation ringing in their ears, plunge into politics or art or business, perhaps coming back to us later to remark on the compromises they have had to make, adding that a course in professional ethics would sure be a nice thing to take sometime. But the truth is that there is no such thing as politics in the abstract. There is only Canadian politics, and Ontario politics, etc. And all these politics are fallen politics.

Oh Yes, I know that they still reflect something of God's order, and I am thankful for that. But nonetheless they are

Continued on page 9...

Has neo-Calvinism functioned as an ideology of the Christian bourgeoisie?

Kingdom of God.

2) To accomplish that goal, the school must for one thing, teach the student whatever knowledge and skills are necessary for such citizenship and can best be taught in formal education; and secondly, by way of that, and beyond that, it

I myself, however, have slowly over the years come to think that there are some significant points on which you and I must begin to engage in reconsideration. Indeed, on several of these we have already begun such reconsideration. Mainly the points concerning

LOKHORST

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Calvin College students volunteer for service

Henry de Jong

Grand Rapids, Michigan — Last semester approximately 200 of Calvin College's 4,000 students volunteered their services to the Grand Rapids community through the Student Volunteer Service (SVS).

SVS provides a channel through which Calvin students are matched with people who

would benefit from the collegian's attention and talents. SVS has twelve divisions for service opportunities. Some of these divisions for service include teacher assisting, emergency moving, aiding in recreation and therapy, being a Big Brother or a Big Sister, and visiting senior citizens.

Two of these divisions are coordinated by graduates of the

London District Christian High School in Ontario.

Jane VanderPloeg, a daughter of Ray and Helen VanderPloeg of Woodstock, Ontario, coordinates the Special Education Classroom Assistance Division. She recruits and interviews both the agencies and schools which have special education classrooms and the volunteers who help in these classrooms.

Her division, says Jane, "aids the underprivileged and under-schooled, and it helps people who are hindered by handicaps." Working as a coordinator has helped Jane see Grand Rapids as a "community of working parts that is interested in the welfare of its inhabitants. Calvin, as a part of the community, is also interested in people's welfare."

Francine Buis, another coordinator, voices similar feelings to those of Jane. Being



Fran Buis, Calvin College

a coordinator, she says, "has helped me realize that Calvin students can do more than simply study books; there are many needs which we can meet. We have the resources and abilities to meet the Grand Rapids community needs and to fulfill God's call to love one another."

In her capacity as tutor coordinator, Fran recruits prospective tutors and places them in area schools. These tutors help to develop skills in underachieving students who are not receiving the individual attention they need.

Fran is a daughter of Nick and Sytske Buis of Aylmer.

Chalkmarks

What is a family?

Tena Siebenga

During two weeks in December at the Calgary Christian School, various aspects of the question "What is a family?" were addressed at different academic levels. The elementary teachers struggled with it at our curriculum meeting as we refined a thematic statement for a grade one unit. The grade one children, discussing at their experiential level, see family as a mom, a dad and kids playing and doing things together. Some of the elementary children, visiting the nursing homes, were struck by the elderly folks' sense of loneliness as well as their need to touch partly due to their separation from their family.

The grade nine classes along with a panel of parents discussed among other questions, "What is family?" and "What is an ideal parent?" The family is the basic structure established by God at creation. Certain principles such as honor, respect, love, forgiveness and understanding play key roles in allowing our families to function in the way God intended us to.

One of the greatest needs expressed was that of effective communication and understanding. The perfect model is our Heavenly Father. He allows us to approach Him openly and even to complain and yet He goes into great detail to explain why we may not disobey Him. Both parents and students agreed that the key to communication was honesty and trust. If, as one parent put it, "we could bite our tongue" as we listen while the kids honestly tell their whole story we'd be further ahead.

Another related that parents also make mistakes, therefore they have to be big enough to ask for forgiveness from the child. On the other hand teenagers must learn to trust the wisdom and life experience of their parents.

Some of the grade nine students were able to relate their reactions to this learning experience.

"I learned that parents sometimes have just as hard a time raising us as we do growing up. Parents are not always as naive as they seem. Sometimes when you think you've fooled your parents, you don't realize that they're on to what you're doing. We don't always give them the credit they deserve."

Brent Valstar

"Being able to talk to your parents freely is indeed a great gift. Most kids can't because they're afraid that their parents will laugh at them or maybe even get mad at them. I think we should strive to be able to talk to our parents and parents should strive to listen and to understand their children."

John Kalsbeek

"I think I learned a lot about parents last week. Some of them confessed a lot of feelings that I didn't know parents had. For instance, one person said that she didn't know at what age she should start "letting go" of her kids and trusting them in more situations. Some parents admitted that they were confused about how to bring up their kids in a way that leads them to the Lord. It made me realize that parents, as well as kids, have problems in knowing what to do."

"Another thing that came up was communication between parents and their kids, especially teenagers. We found that communication must start very early in life when the child is still young, so that it makes it easier for them to be open when the child is still young, so that it makes it easier for them to be open when the child becomes an adolescent. Kids must be open and honest with their parents, and vice versa. I think teens have the right to ask "Why" when they are told to do or not to do something and I think the parents should answer with an honest reason. The child then tries to understand it from his parents' point of view, and co-operate. Communication and understanding are major factors in a happy family life."

Cherie DeBoer

from "Calgary Christian School Newsletter"

Beyond 1984 ...

... continued from page 8.
fallen politics. And before we enter them we had better assess the compromises that we will have to make so as to judge whether we can enter at all. A leading Anabaptist thinker once remarked to me that "You Calvinists are always leaping over the fact of sin." I think I now know what he meant; at the time I did not.

Or is our ignoring of the

"You Calvinists are always leaping over the fact of sin."

injustices and the suffering of the world due perhaps to the fact that we have too easily identified sin with idolatry? If the only form of human fallenness that we recognize in our theories is idolatry, then it is easy to see all of us as consigned together to the same boat of living in a society which idolizes economic growth, or national security, or aggrandizement of nation, or whatever, and not to hear the cries of those in the bottom of the boat whose necks are being trampled on.

This remark applies, as I see it, to my friend Bob Goudzwaard's work, which in so many other ways I find admirable. In very creative ways he has analyzed the idolatries of our age. Yet something about his discussions leaves me feeling uneasy. I think it is that the cries of the people are given too little voice. I have come to think that this is bound to happen if one reduces sin, in its social manifestations, to idolatry. Then one will be inclined to focus on our joint predicament of being enslaved to social idols.

Sin yields greed and meanness and hostility and jealousy and exploitation and domination and sloth and self-loathing.

Can those all be reduced to idolatry? I doubt it. Is not idolatry, rather, just one of the many modes of that more pervasive and variegated thing which is sin?

Or is the fault in the neo-Calvinist vision to be traced back to that Romantic view of human existence as basically *expression*? Perhaps if one sees the call to Christian existence as fundamentally the call to

listen, to make sure that one's philosophy and poetry are expressive of Christian truth than to plant trees with the Palestinians in violation of Israeli regulations, to be more concerned about the welfare of one's Christian political party than about the sufferings and hopes of the Indonesians.

I don't know which of these speculations is closest to the truth; perhaps each has some truth in it. What I do know is that the life for which we educate must be a life of seeking justice and showing mercy as well as a life of wresting Christian culture from nature.

to be continued ...

In next week's installment, Wolterstorff develops his feeling that we must teach justice and take more delight in God's creation.

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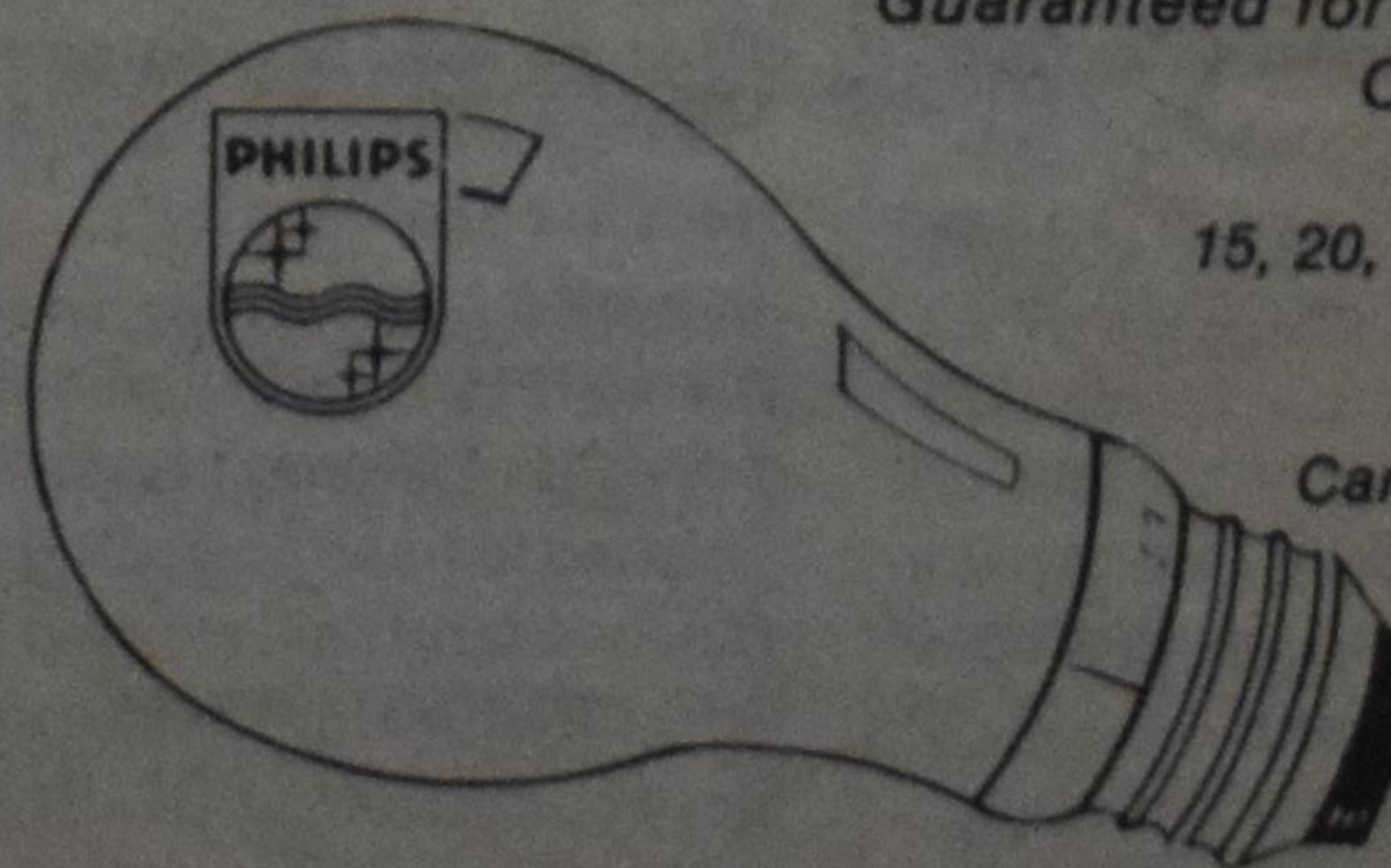
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Feature

The case against the "cults": an evaluation

Richard Plantinga

There seems to be a growing contention in our culture that "cults" are becoming such a nuisance and danger that definite action is required to curb their activities. Indeed, an "anti-cult" movement is operative in our society which would, if enabled, force the cults out of existence. This anti-cult movement consists of governments, main-line churches, and especially families of cult members and ex-cult members themselves.

I recently attended a lecture at McMaster University by one such anti-cultist. Ian Haworth, who represents a Toronto based group called "Council on Mind Abuse" (COMA), is himself an ex-cult member. Haworth described his own "captivity" by a cult in Toronto known as "People Searching Inside Mind Development Institute Limited" (PSI). His story runs as follows:

Whilst shopping in downtown Toronto, Haworth was approached by an attractive young lady asking him to help her with a survey. He obliged. Based on the answers he gave her, she encouraged him to attend a meeting of her group which she described as being interested in helping people, community outreach and social work. He agreed.

At the meeting a few days later, Haworth was told that this group could help people quit smoking — something he was trying to do at that time. In order to do so, Haworth was told he should pay a fee of \$225 and attend a four day program which was soon to take place at a Toronto hotel. (According to Haworth, \$225 was a reasonable price for this service which he had also enquired about elsewhere).

Upon arriving for the first of the four days, Haworth paid his \$225. By the end of the four days, he had laid out \$1550 and was completely captivated ("brainwashed") by the cult. The next day he went to work and quit his job.

As a "brainwashed" member of this cult, Haworth could have been "finished" for life. Fortunately, for him, however, an article about PSI in a newspaper forced him to see what a "victim" he had been. (The use of terms such as "brainwashed" and "victim" by anti-cultists are meant to suggest that the people who get involved with cults are in no way personally responsible for their actions because these "victims" have lost their "free will" and are hence members of cults involuntarily).

Haworth, after only a few weeks in this cult, was lucky enough to escape. He described his coming to his senses as a kind of "self-deprogramming."

("Deprogrammings," as administered by "professionals" like Ted Patrick on behalf of families and friends of "cult victims," are often violent sessions where cult members

Mormons — these groups have been around long enough and no longer seem to be an object of concern. They are the "cults of yester-year." The main groups that anti-cultists seem to be most concerned about currently are the following: ISKCON (Hare Krishnas), Unification Church ("Moonies"), Children of God,

the anti-religion of Freud, claim cult adherence to be a new form of "mental illness" — a malady for which only qualified psychiatrists have a "cure." These psychiatrists, who play a major role in the debate about cults, may also be concerned about losing clientele to the "mad gurus" of the new religious movements, who are

Noteworthy is the fact that Haworth was one of the scheduled workshop leaders at the 1984 Ontario Christian School Teachers Association convention held in Hamilton.

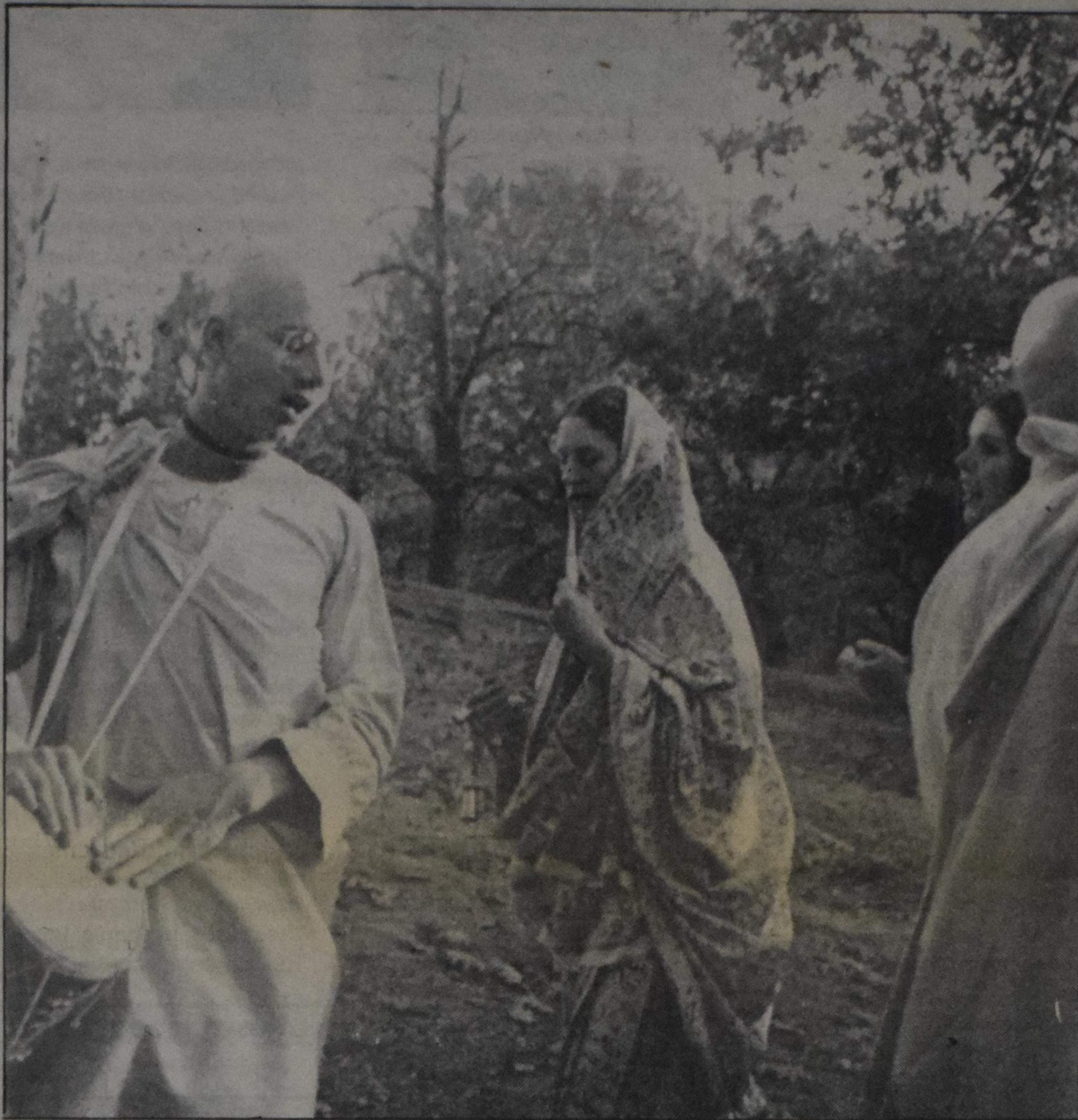
Legislation is adequate

There is a sense in which one can appreciate Haworth's intentions. He feels he has been "victimized" and is seeking to warn others. To his credit, Haworth does not seem to actively advocate government legislation with respect to cults, as many or most anti-cultists do.

As few people seem to realize today, specific government legislation (cf. Bill 12 proposed to the Ontario Legislature in 1980 — "The Cult Regulation Act") against the cults is not only a violation of cult member's basic rights (freedom of religion). More importantly, if the government, which is usurping more and more territory and authority unto itself in our time, begins to outlaw certain "religious groups" (perhaps this is a better designation than the pejorative term "cults"), where will the process end?

If this line of thinking is followed, what prevents the government from inspecting and certifying religion as it does electronic parts? Would not Christian churches also be eligible for ban? (One might wish to recall that early Christianity was regarded as a cult by the "establishment" of its time). What does this imply for church-state relationships?

I submit that existing general legislation is adequate for the protection of people from would-be harm caused by the activities (violence, questionable fund-raising tactics, deception) of any



are held against their will, deprived of sleep, food, privacy and sometimes clothing, and abusively told that their views are "wrong." This is reminiscent of state-enforced "attitude correction" employed in the Soviet Union).

The process was not over. Although no longer a member of the cult, Haworth said that such damage had been done that it took him eleven months to recover from the trauma.

Better Business Bureau for cults

Once restored to full "mental health," Haworth and a few others founded COMA to assist cult victims. Haworth stressed that he is not a deprogrammer. His organization exists not to get people out of cults but to prescribe preventative measures so that people will not fall victim to them. Haworth claimed to have answered about ten thousand calls for help in about five years. These calls have come from all over the globe. "Cults" seem to be a universal problem.

(Anti-cultists do not seem to be concerned with Jehovah Witnesses, Christian Scientists, Seventh Day Adventists and

Church of Scientology, Transcendental Meditation, Divine Light Mission and most recently, the Rajneeshis).

COMA is effectively a Better Business Bureau for cults. If someone you know is mixed up with a suspicious group or cult, a phone call to COMA may provide you with some information about the group (if it has a "record") and some steps to be taken if necessary.

Central to Haworth's and COMA's position is the contention that all cults possess powerful techniques of harmful manipulative coercion. Tracing the history of this "brainwashing" phenomenon to the Korean and Vietnam wars, Haworth contends that the brainwashing techniques utilized by the Communist interrogators were crude and unrefined. Enlisting the authority of Harvard psychiatrist Dr. John Clark, Haworth holds that these "brainwashing" techniques (the "art of mind control") have been greatly improved, are much more effective, are almost impossible to resist and are hence extremely dangerous.

(Psychiatrists like Clark and Dr. Robert Jay Lifton of Yale, whose discipline has its roots in

alleged to be practising "illegitimate psychotherapy." Our secularized world does not have a religious vocabulary to deal with the cult problem. Hence, the language of medicine becomes ever more prominent — also in cases of

"What is needed is education about cults — not legislation against them."

crime, alcoholism, and so on. Concretely, this also means that the Christian idea of sin has been replaced by the medical metaphor of sickness. Some thinkers even describe our society as the "Therapeutic State" (cf. Nicholas Kittrie, Philip Rieff, Susan Sontag). The West's infatuation with science has resulted in a giving of unquestioned authority to state-certified Technicians of "mental health". It is interesting that anti-cultists, who have adopted a medical model of the cult controversy, turn to anti-religious psychiatrists ("experts") of all people to settle a religious issue).

Haworth now travels around Ontario speaking to various societies, churches and schools about his experience and his anti-cult sentiments (for a fee).

person or group in our society — whether a vacuum cleaner salesman, a TV evangelist, a deprogrammer, a rock music group, or a cult. As such, specific anti-cult legislation ought to be avoided because it is unnecessary and because it represents an over-stepping of the state's boundaries.

(Two examples of government action in the cult controversy are noteworthy. First is the proposed legislation by the State of New York known as the "Lasher Amendment." This legislation of 1980 sought to give "conservatorship" of a cult member to a concerned family member or friend on the grounds that the cult member was "brainwashed," mentally ill and hence unable to think and act responsibly. The legislation

Continued on page 13...

Does the Maharishi bring world peace and prosperity?

John Platjes

The Maharishi Mahesh Yogi can afford to place very expensive full-page adverts in newspapers and magazines in the gullible West. One such caught my eye in the Toronto Globe & Mail, using honey-sweet, smooth-sounding words and phrases to proclaim his message to Canadians. Meetings for new recruits are held on school and university campuses.

Transcendental Meditation (TM), founded by this yogi was brought over from India in 1959 and found fruitful soil in California, the cultic centre of the world. By 1977 the cult claimed over a million adherents and has been introduced in many public high schools, colleges and universities, mostly at the gullible taxpayer's expense, under the noses of the politicians, teachers and ministers.

The Maharishi talks about "world peace and prosperity," about "Creating a perfect Civilization on earth." Who wouldn't like that? Who wouldn't like to "eliminate all suffering and raise life to its full dignity"? Only the revolutionary and the anarchist, those who have no respect for the gift of life.

False promises

Is there anything new under the sun? All this and heaven too, have been promised by other powerful leaders of the world. They inevitably failed because they ignored the blue-print God had set in motion whereby man can live in peace and harmony, provided he followed that plan. The ills to which mankind is so prone can be directly attributed to his rejection of God's commandments.

The Maharishi says: "The knowledge of the laws of nature in our possession is sufficient to eliminate all suffering and raise life to its full dignity." But the great Yogi seems to be ignorant of the nature of man. The Bible says: "The heart is deceitful above all things, and desperately corrupt; who can understand it?" I cannot, the Maharishi cannot, but God can, for He created humanity.

No matter how he tries, fallen man will never be able to put himself together by himself, no matter what clever man-made programs he adopts.

Transcendental Meditation ignores the fact and the nature of sin and wrongdoing. The object of Hindu meditation is not to reach out to God or to confess any sin, but to isolate oneself from that God — to withdraw within a silent world of the SELF. Self eventually becomes an expression of "God." This is egocentric, narcissistic, if not blasphemous arrogance, an echo of what Willem Kloost may have had in mind when he wrote: "*I am a god in the depth of my thoughts*"

Pretence of being scientific

The movement caught on in the West because it pretends to be "scientific" and "rational" and "natural." Catchwords of the ungodly, humanistic philosophy of today. But TM is neither scientific, nor bona fide religion, but a self-made salvation.

The humanist and atheist only accept things that can be "rationalized" scientifically. They want to eliminate the concept of sin and morality. TM grabs many victims because it claims to be a science and not a religion.

The Maharishi claims that he has taken the essence of Hindu wisdom and removed all the religion from it. But has he? He claims on the other hand that his teachings and methods can fit into any religion. This only ignorant and gullible minds can accept. Those who know Judaism, Christianity and Islam will deny this, once they discover what he is up to. "God" to the Maharishi is pantheistic, (everywhere, in you, in everything). This is classical Hinduism, clothed in Western, secular terminology. Tailored to fit no American patterns of thinking.

TM technique they say is not affected by your personal beliefs. But your personal beliefs, if you have any, will definitely be affected by TM. For instance, if you don't believe in reincarnation, a Hindu concept, you will definitely be influenced by it, and you will doubt the Scriptural teaching of life after death.

"Sacredness of life"

The ultimate goal of Eastern religions like TM is to merge one's personality with god, the

god of no personality, who is one with all things in all. The god of Eastern religions, like Hare Krishna, Transcendental Meditation and others, does not distinguish between good and evil, because, they say, it is equally present in all things. Thus the Hindu believes in the sacredness of life, and will not kill rats, though they may destroy his precious food supply or pollute his water or bite and infect his children with dreadful diseases.

A Brahman bull can walk without fear of interference down a market-lane, help himself to as much fresh green vegetables as he likes and nobody will touch him. And this in the poorest section of the world where thousands die of starvation every day!

The Maharishi's followers call their leader the "Governor General of the Age of Enlightenment in North America." What is this so-called "enlightenment"? It is the discovery of "bliss consciousness," attained only after going through the seven steps of Transcendental Meditation. Thus the ultimate goal of TM is to attain the state of permanently altered consciousness or Enlightenment; in other words, to merge one's personality with God, the god of no personality, who is one with all things in all.

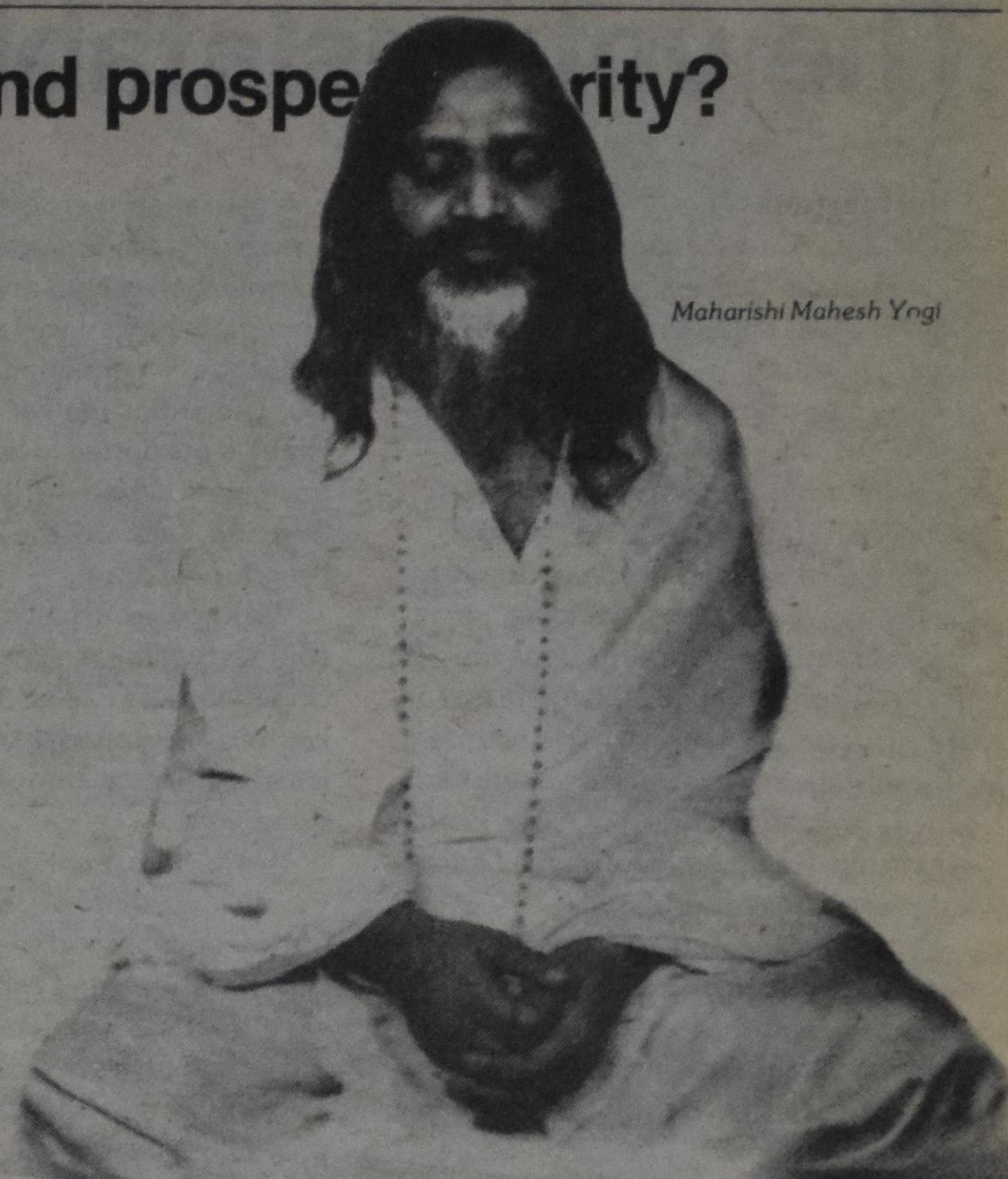
This is self-deception at its lowest and most dangerous. Its a process of conditioning that ends in the idolatry of self-worship, for the guru Maharishi teaches that "each individual is, in his true nature, the impersonal God." Pious, blasphemous bunkum.

"All roads lead to God"

Our Christian youth (and adults as well) should take heed of this false oriental cult. It elevates itself above God. Jesus to the TM followers, is just another guru or good teacher.

"I don't think Jesus Christ ever suffered ... it's a pity that Christ is talked of in terms of suffering." (The Maharishi) Jesus is looked upon as just another of the many incarnations of God. In their lingo all roads finally lead to God. "Many millions search for God and find Him in their hearts" (Ramakrishna) Listen to this bombastic claim:

"*All is Brahman, my self within my heart, smaller than a grain of rice; my self within my*



Maharishi Mahesh Yogi

heart, greater than the earth, greater than the heavens."

How can a mind darkened without the true light of Jesus Christ, make such a claim? How can it assume to initiate a new "Age of Enlightenment?"

Think on these things

The Bible says: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my rock and my Redeemer."

Not by way of meditation or TM, but by ME, Jesus said, can you come to the Father. I am the way. We should take time to behold Him, not ourselves. You should look into the mirror of God's word, not at the mirror of yourself.

The meditation the Bible commends has a totally different purpose. We are to "think on these things" whatever is honourable, just, true, pure, lovely, gracious ... "if there is any excellence, if there is anything worthy of praise ... and the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."

Our thoughts should be directed heavenward, not to our inner self. We should concentrate on God's word, not on bliss consciousness. We believe in the glorious Resurrection, not in reincarnation of the soul; when we as Christians are "born again," it is not in another reincarnation. We wait on God, not on our SELF.

We are to test the voices, test the spirits, whether they are of

God. Transcendental Meditation is a pagan practice with Hindu roots. It has no place in Christian hearts or groups.

Rev. John Platjes lives in Mississauga, Ont. He is a retired minister of the Dutch Reformed Church of South Africa.

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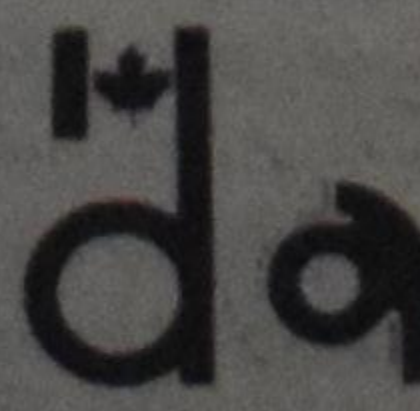
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Story

The untranslatable manuscript

John Martens

Dr. Elias Anne Borger, professor of Hebrew at the University of Franeker in Friesland was impatiently pacing the floor of his study.

How many times he had walked back and forth in his room, from one book-lined wall to the other, he could not tell. But every time he passed his sturdy mahogany desk, his eyes were drawn to the ancient gray manuscript lying there defiantly. For months now, the learned professor had studied the text of the purportedly centuries' old document.

A colleague of Leiden University had sent the ancient manuscript to Dr. Borger asking him for a translation in the Dutch language if this were possible.

Professor Borger was astonished to hear from his Leiden colleague, that the latter had acquired the mysterious text from the meagre and insignificant possessions left by a Portuguese Jew who had settled and died in Amsterdam.

Jews from Portugal fled in large numbers from the murderous Spanish Inquisition, which had become active in their homeland since Philip II, King of Spain, had conquered Portugal in 1580.

The Portuguese fugitive, a man apparently without wife or children — perhaps they had perished at the hands of the dreadful Inquisitors — died not long after his arrival in Holland. A bundle of old papers was all that was found in his garret on the top floor of one of Amsterdam's tall inner city houses.

The enigmatic figure was obviously destitute. In a simple ceremony his Jewish co-religionists had buried him in Amsterdam's weed-choked Jewish cemetery. He had only for a few months enjoyed the religious freedom which Holland had offered him and others of his race.

His papers were sold for a pittance to the bookseller next door. Here they were found and bought by Professor Borger's fellow academician of Leiden, a learned Hebraist, just like the Frisian professor. The Portuguese refugee's papers appeared all to be written in the Hebrew language. Borger's friend in Leiden admitted that he had been unable to translate them to his own satisfaction.

Most papers were of little significance apparently; some were bills, others were commercial receipts and such like. One document however — so wrote Borger's colleague — contained an intriguing story regarding the Ten Lost Tribes of Israel. It purported to be a diary, kept by a prominent citizen of the town of Samaria, capital of the Northern Kingdom of Israel.

We know from biblical and historical sources that the Assyrian King Shalmaneser in 722 B.C., after the capture of Samaria, exiled the people of Israel to the most remote corners of his dominions.

In the diary, meticulously kept up to date by the unknown, but apparently knowledgeable and well-educated citizen of the former capital of Israel, a wealth of facts and data about the dispersion of the ten tribes was provided. The trouble was, the names of the provinces and regions mentioned in the document, had all changed during subsequent centuries.

Nevertheless, the document promised to shed considerable light on the mystery of the dispersion of the Northern Jews of the Kingdom of Israel and on the question where they eventually may have settled.

Certain passages were however obscure, according to Borger's friend. Would Borger be so kind as to assist in unraveling the mystery of the text; a major breakthrough in solving one of antiquity's most perplexing mysteries might be achieved.

With measured step now — it was highly desirable to remain calm — Professor Borger paced the floor of his study. Soon it would be midmorning.

It promised to be a warm day and already the flies were buzzing against the window panes. Once in a while he looked askance at the worn and tattered manuscript on his desk. It was written in the Hebrew language alright, but the writer had taken considerable freedom with the rules of grammar and syntax and it was somewhat difficult to decipher. Yet the Professor had come to the conclusion that indeed it dated from the 7th or late 8th century before Christ and seemed to be a geographical compendium, written by someone who himself had visited the places and countries described, be it as exile or curious traveller.

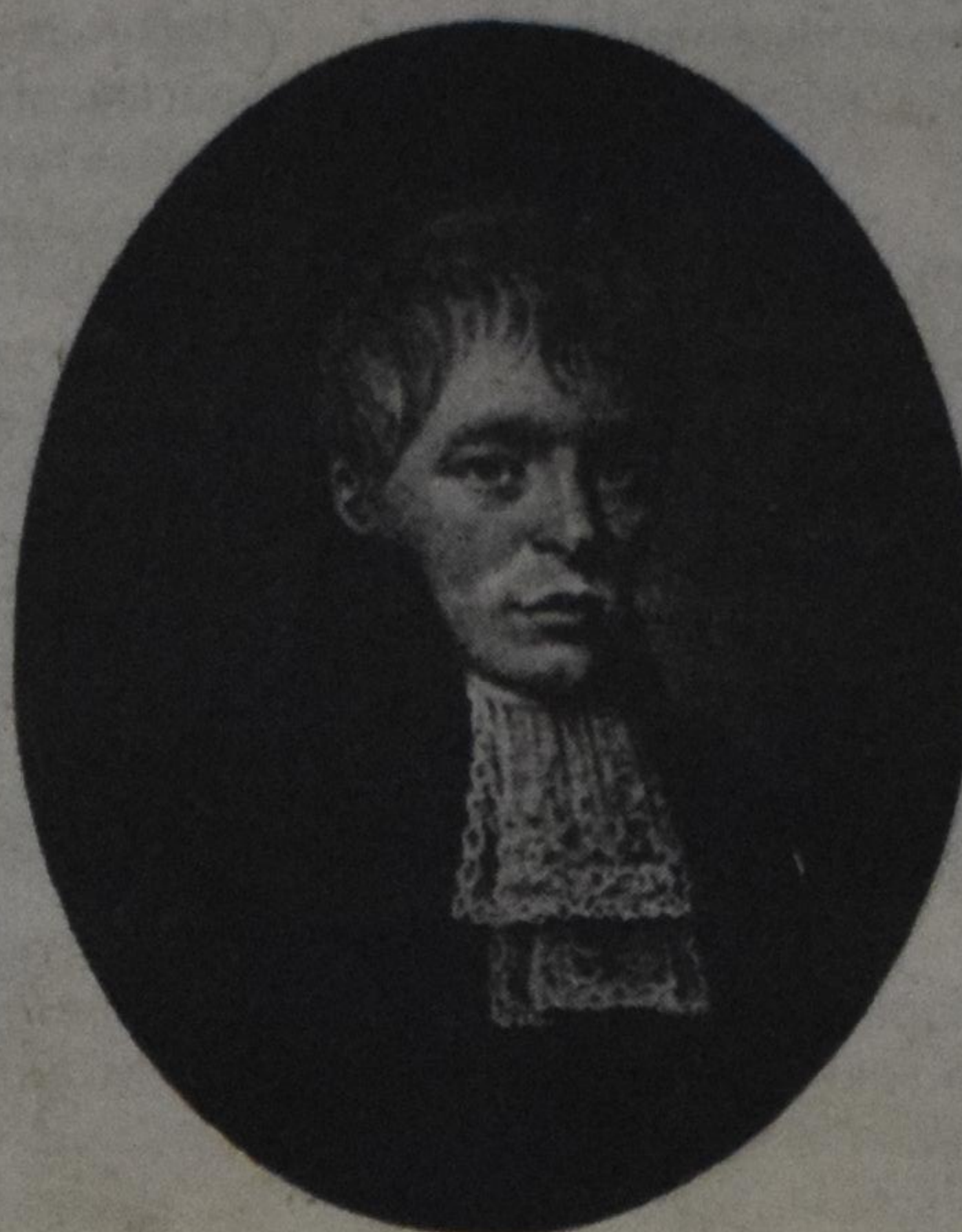
It was also striking that the writer, a self-confessed and apparently former high official of the Kingdom of Israel, spoke of Jewish settlements far to the North and East of Assyria and Babylonia.

Professor Borger had been able to translate the whole manuscript more or less satisfactorily. However, one thing bothered him greatly. A certain little dot — only one to be sure — placed over a key word in an important part of the text should not be there, so the frustrated linguist mused. It just did not fit in. If only that little dot was not there, everything would fall into place and a perfect translation could be obtained.

But that little dot spoiled everything. It actually made the text more mysterious than ever and, as far as Borger could see, it precluded forever an unequivocally clear and rational explanation. The professor, however, was not going to give up before the mystery of the baffling dot was solved.

The door of the study stood ajar, it being a hot day. Despite the warm weather, Olt, the peatdealer, was carrying huge baskets of dried peat on his strong shoulders through the passageway of the house to the woodshed attached to the rear of the Professor's dwelling.

Olt had moored his ship, loaded with peat by the canalbank just across the street from the professors' dwelling and now he was carrying peat into the house after wheeling barrows full of the dried material across the long, dangerously



Dr. Elias Anne Borger

sagging gangplank, connecting the bank with his boat. His young son was piling the fuel into large baskets after Olt had dumped them from the wheelbarrow. While Olt kept carrying more turf, — as dried peat is called in Holland — past the Professor's study, the door of the room was suddenly thrown wide open.

Out came the professor and wished Olt a good morning, but something in the learned man's bearing and mien struck Olt as unusual.

The professor, at other times so cheerful and ebullient looked drawn and somewhat disheveled, Olt thought.

"Good morning, Professor" was his reply while looking inquiringly at the great linguist, "you all right to?"

Franeker was not a big city, you know and Olt, the turf dealer and Professor Borger knew each other for many years.

They had grown up as friends together in town and for a number of years shared the same benches at "Master Wietse's" schoolhouse.

"Olt, I feel fine, and if I did not have a little problem with that manuscript you see there on the table, I would like to find out, who can carry the heaviest load of turf through the house, you or the Professor. You remember I once grabbed one of the older bullies in the class who pestered the schoolmaster and made a nuisance of himself and dumped him outside the door?"

Olt indeed remembered and knew that Professor Borger was famous for his physical strength besides being known for his knowledge of languages. Olt was, of course, not the only one aware of the learned man's strength. Also the latter's students thought twice before starting a ruckus during classes. But now the Professor looked so helpless, Olt thought.

The professor walked to the table and picked up the offending document. Olt followed him. "Here," pointed Dr. Borger, "do you see that dot? It should not be there. It spoils everything. Now I

don't understand it at all."

Olt bent over the mysterious manuscript. His eyes were not spoiled by studying long nights by the uncertain light of a flickering candle.

Of course, he could not read the Hebrew letters and signs, for he was only a turf dealer.

The two men bent together over the ancient text and peered intently at the strange characters. The two heads together formed a veritable study in contrast. Olt's face somewhat flushed from his hard work besides the Professor's sallow features marked by lack of sleep on account of that wretched manuscript.

It was very quiet for a while in the Professor's study and the flies were animatedly buzzing against the windows.

Suddenly Olt straightened up, an enormous grin crinkling his facial features. "I have got it," he exclaimed, shoving his sailor's hat to the back of his head and triumphantly planting his hands in his side. "They did it," he shouted, pointing to the window panes and bursting out in a long and uproarious laughter which made his blond mustache tremble violently.

The Professor looked uncomprehendingly at the windows through which the turf-ship could be seen lying by the canal bank.

"Yes" roared Olt again, "You know what your dot is? It is nothing nothing but a fly speck. (or in Frisian "een migge-skietsje") Do you not see the difference? I do, my learned friend."

Professor Borger was momentarily crestfallen, but only for a fraction of a second. He was overwhelmed with joy, that the mystery of the intranslatable text had been solved. Perhaps even the way had been paved now for new insights into certain aspects of ancient Biblical sacred history. But the real palm went of course to Olt the turf dealer, who so prosaically but nevertheless dramatically contributed to the cause of linguistics. The Professor embraced Olt warmly and thanked him profusely for his invaluable assistance. The friendship between the two men remained strong and in following years Olt regularly sold large quantities of peat to heat the professor's study, where flies were not tolerated henceforth to leave their confusing calling cards on Professor Borger's precious ancient manuscripts.

Olt, the sharpeyed peatdeller remained a favourite of Franeker's scientific community until the dissolution of the town's University in 1811 by decree of Napoleon and his legendary solution of Dr. Borger's dilemma earned him a lasting place among the folk heroes of Friesland.

John Martens is a free-lance writer from Listowel, Ont.

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The case against the "cults": an evaluation

... continued from page 10.
was vetoed by the governor of New York. The second example is the Ontario government's "Study of Mind Development Groups, Sects and Cults in Ontario" of 1980. This study into the feasibility of government legislation concluded that anti-cult legislation is unwarranted based on the evidence produced in extensive research).

Media trustworthy?

To get back to Haworth, I noted some appreciation for his efforts. However, I also feel compelled to offer some criticisms. The first of these I would describe as Haworth's naive view of the media.

In his lecture, Haworth elicited support from the media for his case against the cults. Haworth finds the media generally trustworthy and accurate. This rather surprised me. (Have you ever been at the scene of an event later depicted in the media and then found yourself wondering if the two phenomena were indeed one and the same?)

As Aleksandr Solzhenitsyn has pointed out, the media has no ethics by which it must live — it is responsible to no temporal authority. As such, it often depicts events haphazardly, sensationally, incompletely and all too often highly inaccurately.

The cult controversy is no exception. In fact, the media is one of the prime generators of anti-cultist hype (one is reminded of the Nazis' anti-Semitic propaganda) because of its desire to *make* news (not report it). The media often sensationalizes stories about cults, over-inflates statistics about them and biases its presentation of them — all in the name of truth. And who are we to argue or know better?

Are people really brainwashed?

A second criticism of Haworth consists in his whole-hearted embrace of selected psychotherapeutic theories. His deep-seated belief in stereotyped pseudo-medical phenomena known as "brain-washings" by some psychiatrists, bespeaks Haworth's debt to a school of psychology which makes highly questionable ontological assumptions about man (i.e. that man is mechanistic dualism of mind and matter). Moreover, spokesmen for this school get their information chiefly from ex-cult members, who are hardly objective about the matter.

I would point out here that there are also thinkers today who doubt that "brainwashings" and "minds" are indeed what the aforementioned psychiatrists (Clark, Lifton) seem to think they are (cf.

Thomas Szasz and Richard Rorty). Haworth speaks far too dogmatically about a subject in which there is intense debate and little certainty.

Joining a cult is most often not an instantaneous event or "brainwashing." Very often, the decision to join a particular group is made after a long period of time (although the final decision may appear to be instantaneous) and is most often preceded by dissatisfaction with one's present condition. Thus, those who join cults are already *searching* for something. I think the joining of new religious movements is better characterized as *conversion* than "brainwashing."

Further evidence against the brainwashing theory is the turnover rate in cults — people drift in, don't like what they see and drift out — voluntarily! While it cannot be doubted that some cults try to *influence* people's decisions (an everyday occurrence in all walks of life) to join them, the process must be seen as conversion. This also implies that we can meaningfully listen to those who have joined cults since their decisions to join were responsible, free-will decisions. Therefore, allegations of non-responsibility suggested by the language of "brainwashing" or "snapping" is wrong.

Are all cults similar?

Third, I submit that Haworth does not *sufficiently* distinguish between the diverse collection of groups commonly labeled as cults. He does not classify these groups by religious teaching or philosophy but by the people they are aimed at "victimizing" — Haworth distinguishes between "youth cults" and "therapeutic cults." Yet, all are lumped into one mass with this unifying qualification: all are fraudulent and all possess deceptive techniques for abusing people. In fact, many anti-cultists use the Jonestown tragedy to inspire prejudice against all cults. (Would you like the Christian faith to be represented and judged by an atypical occurrence such as the Salem witch burnings?)

Now, surely some such

deviant groups do exist and we should have some requisite knowledge of them (I would include deprogrammers in this list). I concede this point willingly and can appreciate Haworth's educative efforts in this direction.

However, not all cults seek the end of which Haworth accuses them. For example, Haworth attempted to argue that ISKCON (the Hare Krishna movement — which is but a sect of *bhakti* or devotional Hinduism) is a mind development group which seeks to brainwash people by chanting their *Maha Mantra*. This chanting, Haworth argued, is designed to produce altered states of consciousness in people which makes them vulnerable to manipulation.

I would argue for a *pronounced* distinction between "mind development" groups and religious groups — the latter often being sects of major world religious traditions (with the exception that these groups are not in far away India or China but in our own backyards. Perhaps this is what makes many people so irate).

Cults are religions

Fourth, when Haworth was asked if he saw *any good at all* in cults, he answered "No" with a qualification: It is possible that some incidental good may come of cult association (Haworth met his wife in connection with his cult experience) but this is the exception rather than the rule. Other than this, Haworth could see no good in cults.

(My suspicion is that even though Haworth did not positively say that he favours government legislation with respect to the cults, he would like to see some action taken. When directly asked about this, he responded by saying that he thought government legislation would be difficult to pass and enforce — a somewhat evasive answer).

I contend that the cults must be cast in a more positive light. After all, are not many of these cults genuine religious groups and hence manifestations of some religious *a priori*, or what

Calvin called the "seed of religion"? Should we not as Reformed Christians take some time to find something out about these groups (and not just from the media and ex-cult members) instead of propagandizing against them? My suggestion is that the former is the proper course of action. What is needed is *education* about cults — not *legislation* against them.

Cults prick our conscience

Yes, the cults are an issue. The ugly nihilism in our culture has sent people looking for (and finding) meaning and direction in sources other than the values upheld by our materialistic society. The breakdown of the family in the Western world has resulted in people's seeking elsewhere for meaningful human relationships.

Furthermore, it is a shame that so much of Christianity has sold out to secularism, that many (young) people find no spiritual nourishment in main-line Christian churches and hence seek fulfilment elsewhere. In this sense, the cults are a thorn in our flesh — they prick our collective conscience and remind us of our God-given mandate to faithfully proclaim the Word and our failure to live up to it. The world *needs* to hear the good news of reconciliation and salvation in Jesus Christ.

I am not advocating the position of a pro-cultist nor do I condone the relativism which tends to equate all religions as legitimate responses to God. It must be stressed that all religions, Christian and non-Christian, stands under the judgment of the triune God of Scripture. In their *unbelief*, all non-Christian religious groups suppress the truth in



unrighteousness by not allowing the "seed of religion" to properly develop. They have hence measured God "by the yardstick of their own carnal stupidity" (Calvin) instead of seeking true knowledge of Him in Scripture. Indeed, all such groups are *religious* but *misdirected*.

I am certainly not in favour of the anti-cultist position described above. In fact, I might describe myself as one who advocates a stance which is anti-anti-cultist (which is not to say pro-cultist) for reasons enumerated above. I find the anti-cult movement represented by Ian Haworth, Ted Patrick and anti-religious psychiatrists misguided and misleading.

Moreover, adopting the position of an anti-cultist raises life and death questions for the church of Jesus Christ. I do not think we want a re-enactment of the Inquisition or a new "witch-hunt." Before we decide that we ought to join hands with the anti-cult movement, we had best stop and take a long, hard look.

Richard Plantinga taught Bible at Smithville Christian High School for two years, and is presently a graduate student in the department of Religious Studies at McMaster University in Hamilton, Ont.

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News

A Christian senior citizens home for the Quinte area

A. van Andel

The four Christian Reformed Churches of Belleville, Bloomfield, Brighton and Trenton, through their "Quinte Senior Citizens Homes" organization, have received CMHC funding for a 30-unit Senior Citizens Home. Construction was started in early November by Tristan Incorporated from Ottawa and occupancy is scheduled for the early Summer of 1985.

The complex, called "Parkside Village," is located on

the East side of North Park Street, in the North end of Belleville. It is across from the North Front Centre plaza and two blocks from the Quinte Mall. Maranatha Christian Reformed Church is approximately one mile to the South. In 1985, the Hastings and Prince Edward Counties Health Unit will construct their head office on a property directly to the South, thus providing easy access to health services.

The building has an L-shaped floor plan, with 27 one bedroom units and 3 two-bedroom units, including 2 units for handicapped tenants. In addition, it has a laundry room on each floor with a therapy room and common room on the ground floor. Allowances have been made for the construction of a future greenhouse. A library and reading room is located upstairs above the main lobby.

Each unit has a kitchen, living-dining room, bathroom, storage room, balcony or patio, and one or two bedrooms.



Sketch of planned Senior Citizens Home, Quinte area

Ten thousand Bibles for Moscow

STUTTGART, West Germany — Ten thousand Russian Bibles were in Moscow by the end of the year 1984, thanks to the United Bible Societies. Printing of the Bibles began in late October and all efforts were being made to get them finished and transported to the USSR before the year was out.

A team of printers in Stuttgart, West Germany, printed the Bibles, after frustrating delays. The paper needed arrived at the Stuttgart factory from Manchester England. A firm there was the only one able to supply paper of the right quality in time.

For this number of Bibles 532,000 sheets of 26 x 34 inch paper are being used. Laid in a row with their longest edges touching, the sheets would stretch for 351 kilometres.

Collating of the first printed sheets commenced at the beginning of November. The binding process lasted several weeks. When all the Bibles were ready, they were taken to Moscow where the Baptist Church had an official import permit for them.

The Bibles were transported by truck from the German Democratic Republic (East Germany) to the headquarters of the All-Union Council of Evangelical Christians-Baptists (AUCECB) in the USSR. The journey from Stuttgart to Moscow, via the German Democratic Republic and Poland, took almost two weeks. Long stretches of road are suitable only for slow driving, and there are often border delays for goods traffic.

The cost of the 10,000 Bibles and of transporting them will be borne mainly by the United Bible Societies. Supporters of the Bible Societies have already given donations to make it possible for Russian Christians to have their Bibles before 1985 began.

None of the units face North, thus providing all occupants with direct sunlight at some time during the day.

The 3-acre property is adjacent to Kinsmen Riverside Park West, a 100-acre park on the banks of the Moira River. This park has miles of walking paths, a participation fitness

trail, a man-made beach with swimming facilities and a playground for children. The Architect, has given the brick building a touch of Dutch architecture in his treatment of gables and doors. Extensive landscaping and several garden plots will make Parkside Village a pleasant place to live in.

The four congregations are grateful for the support received from the many volunteer workers and they praise the Lord for providing them with the opportunity to care for their senior citizens in this way.

Andy van Andel is a member of the Board of Directors of Quinte Senior Citizens Home

Cinema Summaries

Marian Van Til

Falling in love

Rated Parental Guidance
Stars Robert De Niro, Meryl Streep, Dianne West, David Clennon
Directed by Ulu Gorsbard

Falling in Love is bound to illicit mixed viewer reaction. It centres on two unrelated people — happily married to their respective spouses — who coincidentally meet. The complications caused by that meeting are the essence of the film.

At the outset one automatically and disappointedly asks, "Is this going to be just another movie which, wide-eyed, condones extramarital affairs?" The presence of two such high calibre actors seemed to hold out hope for something better. As it turns out, this is a different sort of movie; and a different sort of "affair."

De Niro's character and Streep's character, very reluctantly at first, become attached to each other. They form a friendship which gradually takes on a sexual intensity which both feebly try to escape. Their inevitable sexual union is not inevitable, however; it doesn't happen. But their love haunts them, becoming an obsession which eventually shatters both marriages. "Fate" hasn't left them much chance to resist the path to destruction.

This film realizes and clearly points out to a secular audience that fidelity is not merely a matter of the body. In a telling moment, as De Niro's character tries to explain to his wife his uncharacteristic coldness, he says of her, "We're not having an affair. We haven't (slept together)." His wife replies, "No, it's much worse."

The camera seems to be a passionless observer here — the jury still out. It offers neither hope for, nor condemnation of the protagonists. Finally it quietly implies, look at the risks here, the pain they've caused. Still, Fate seems to be the worst culprit.

Ironically, this story spans a year, from one Christmas to the next. But the Holy Child of Bethlehem who could have tempered this relationship into something wholesome and rewarding was supplanted by Santa Claus who does not know how to give good gifts to his children.

Recommended for its honesty, in addressing a kind of relationship which other films have not presented. Not recommended for its fatalistic conclusions.

2010

Rated Parental Guidance
Stars Keir Dullea, Roy Scheider, John Lithgow, Bob Balaban, Helen Mirren, Douglas Rain as the voice of HAL 9000
Directed by Peter Hyams, from a novel by Arthur C. Clarke

2010 is the "long-awaited sequel" to the classic science fiction film 2001 which appeared 16 years ago and has been showing continuously ever since. Having seen 2001 will add much to one's viewing of this sequel, though the latter does note the essentials of what has gone before in a sort of computer-printout-prologue.

In the year 2001, the American ship Discovery was sent to probe Jupiter. Its crew was never heard from again, though the approximate location of the ship is known.

Nine years later, a Soviet ship and crew, and three American scientists are sent to solve the mystery of Discovery. They do that and more. Meanwhile on earth (and to a much lesser extent in space), tensions between the Soviets and Americans are crescendoing to their peak. The space travellers aren't sure there will be an earth to come back to.

What the group finds is the key factor in diverting what would certainly be nuclear annihilation on earth, not only in 2010, but for all time. The film recognizes humanity's inability to save itself — help must come from an outside world. But that help seems nebulous and creates a kind of permanent terrestrial euphoria; it's not real salvation.


2010 is not another space fantasy for kids. It's real science fiction, i.e., grounded in life here and now but presenting scenarios which could (they say), based on scientific theory and "natural law," actually happen.

This film, like 2001, is slow moving but captivating, building tension little by little. It contains no violence, no sex, and little offensive language. Most feet-on-the-ground Reformed viewers will find its ending hokey; some will think it exciting.

There are few special visual effects a la Star Wars, but the electronic gadgetry (on earth and in space) and the ultra-modern but comfortable architecture are astounding. (If you were a marine biologist — as the wife of one of the scientists is — wouldn't you love to have a pool of swimming, chattering dolphins in your living room?)

Recommended

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Address: R.R.#7, Woodstock, ON N4S 7W2</p> <p>MOSSelman: Cecil and Alida give praise and thanks to God, the Creator of life, for entrusting us with another healthy child, JENNIFER SUZANNE, born on November 28, 1984, weighing 6 lbs. 8½ oz. A little sister for Scott and Lee-Anne. Tenth grandchild for Mr. and Mrs. John Heinen of Picton and fifth grandchild for Mr. and Mrs. Dirk Mosselman of Kitchener. Home address: 408 East 24th St., Hamilton, ON L8V 4V3</p> <p>SPELT: With thanks to the Lord, Gordon and Wilma (nee Kraay), announce the birth of our first daughter, REBECCA LYNN, born October 29, 1984. Rebecca is a sister for Randy and Jason. The 11th grandchild for Ted and Alice Kraay, Lacombe, Alta., and the fourth grandchild for Kase and Henny Spelt, Blackfalds, Alta.</p>	<div></div> <p><i>Congratulations to Jaring and Geeske Postma (nee Sijtsma) who will celebrate their 50th Wedding Anniversary, D.V., on January 11, 1985.</i></p> <p>Ommen Minessing 1945 January 17 1985 With joy and thanksgiving to our Lord, we are pleased to announce the 40th Wedding Anniversary of our parents, LEENDERT and MARGJE NOORDEGRAAF (nee Winters) We pray that God will continue to bless them and keep them in His care. With love and congratulations from: Cory & Maria Cornelisse George & Willy Harris Wayne & Leny Kloosterman Klaas & Margie Noordegraaf Casey & Mary Veenstra Leonard & Gerry Noordegraaf Hank & Elsie Osterloo Harry & Marlene Noordegraaf Mike & Lucy Barrett Robert Noordegraaf Also 31 grandchildren and 1 great-grandchild. You are invited to join us for an evening of fellowship on Friday, January 18, 1985 at 8:00 p.m. in the Minesing Community hall. Best wishes only, please. Home address: R.R.#1, Minesing, ON L0L 1Y0</p> <p>Juliana Dorp Fenwick 1945 January 18 1985 "Give yourself to the Lord, trust in Him and He will help you" (Psalm 37:5). TJITZE and WIKJE VAN MARRUM (nee Roorda) With you we praise the Lord, who never has failed to help you, and gave you the strength to trust in His power and love. All your brothers and sisters, nephews and nieces thank God that He has given you these 40 years together, and pray for His sustaining grace in the years to come. The Van Marrum and Roorda families. Reception will be held in the annex of the Bethany Chr. Ref. Church, Fenwick, On January 18, 1985. Home address: R.R.4, Fenwick, ON L0S 1C0</p>	<p>1935 January 11 1985 With joy and thanksgiving to the Lord, we celebrate with our parents, grandparents, and great-grandparents the occasion of their 50th Wedding Anniversary, JARING and GEESKE POSTMA (nee Sijtsma) We pray that the Lord will continue to bless them for many more years. Congratulations Heit and Mem, Pake and Beppe. With love: Chris & Jennie Postma — Abbotsford, BC Gaya — Yellowknife, NWT Audrey & John Olydam; Jennifer, Andrew — Abbotsford, BC Jerry & Sharon — Edmonton, Alta. Annette — Abbotsford, BC Steve & Coby Postma — Shawnigan Lake, BC Helen & Blair Wood — Shawnigan Lake, BC Gary, Richard, Danny — Shawnigan Lake, BC Grace & Tony Millenaar — Edmonton, Alta. Greta — Coronation, Alta. Agnes, Gene, Peggy, Micheal — Edmonton, Alta. Betty & Bert Visscher — Duncan, BC Richard, Gay, Heather — Duncan, BC Lucas Postma — Wabamum, Alta. Laura Lee Postma — Duncan, BC Lee, Paul, Aric, Neale, Susan — Duncan, BC Henry Postma — Victoria, BC Trincy & Anko Buwalda — Edmonton, Alta. Douglas, Dianne, Peter, Kathryn — Edmonton, Alta. Pieter & Betty Postma — Duncan, BC Timothy — Duncan, BC An Open House will be held, the Lord willing, on January 12, 1985, from 2:00 - 5:00 p.m. at the Duncan Chr. Ref. Church. Home address: 1836 Deborah Dr., Duncan, BC V9L 5B4</p>	<p>On Saturday, December 29, 1984, the Lord in His infinite wisdom took unto Himself His child, our beloved Mem and Beppe. Her favoured bible passage was Psalm 121, in which she had always found her strength, BAUKJE MIEDEMA (nee Boonstra) at the age of 73 years. She will always be remembered by her husband Jouv Miedema. Children and grandchildren: Ate & Agnes Miedema; Margaret, Barbara, Joe, Theresa — Brampton, Ont. Pieter & Andrea Miedema; Anita, Leona, Robert, Esther — Brampton, Ont. Geertje & Albert Schippers; John, Brenda, Jacqueline — Brampton, Ont. Catharina Miedema — Brampton, Ont. Mink & Diane Miedema; Linda, Melissa, Kimberly — Brampton, Ont. Home address: 10 Lisa St., The Ritz Tower, Apt. #2108, Brampton, ON L6T 4N4</p> <p>After a lengthy illness, the Lord took unto Himself in glory our mother and grandmother, CLARA OEGEMA (nee Boonstra) Predeceased by her husband Gerk (George) Oegema. Annie & Thys Vander Gaast; Clara, Christina, Jay, Trevor — P.O. Box 750, Vauxhall, AB T0K 2K0 Robert & Diene Oegema; Dolores, Claudette, Tanya — 521 Tennyson Ct., Oshawa, ON L1H 3K8</p> <p>All the way my Saviour leads me; Oh, the fulness of His love! Perfect rest to me is promised In my Father's house above. When my spirit, clothed immortal, Wings its flight to realms of day, This my song thro' endless ages: Jesus led me all the way. On Tuesday, November 20, 1984, the Lord suddenly called to Himself, our dearly beloved brother-in-law, uncle, and great-uncle, EISE ODOLPHY at the age of 73. Beloved husband of Margaret Odolphy (Lok). It is with deep gratitude as well as with a profound sense of loss that we remember him. May God grant strength to Margaret and the children. Lovingly remembered by: Sister-in-law: Mrs. Nellie Odolphy, and children: Robert & Diane Odolphy; Chris, Philip Jack & Donald Odolphy Derrick & Sylvia Odolphy; Jill, Scott Nephew: Stuart & Tina Wildschut, and children: Jack & Jeanette Wildschut Arnie & Betty Wildschut Louis Wildschut Hank & Annetta Wildschut Joanne & John Klazinga I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award me on that Day, and not only to me but also to all who have loved His appearing" (II Tim. 4:7-9). Sarnia, Ont.</p>
<p>BOSMAN: Praise the Lord, from whom all blessings flow. We would like to thank everyone who congratulated us in person, by phone, cards, flowers, and gifts at the occasion of our 25th Wedding Anniversary. It was a most enjoyable and unforgettable day with our children, relatives and friends from far and near. Mr. and Mrs. Ron Bosman, R.R.1, Laurel, ON L0N 1L0</p> <p>VANROOYEN: We would like to thank our children, grandchildren, relatives and friends for the cards, gifts, flowers and best wishes on our 55th Wedding Anniversary. Also a hearty thanks for your care and concern during the recent illness of Mrs. VanRooyen. Above all, we thank God for His care and guidance through our life together. Mr. and Mrs. D. VanRooyen, South Chatham Village, Apt. 122, 40 Elm St., Chatham, ON N7M 6A5</p>	<p>Mariages</p> <p>KOOISTRA-KISSACK: With joy and thanksgiving, Mr. and Mrs. W. Kooistra of Burlington are pleased to announce the forthcoming marriage of their daughter BONNIE to CRAIG Kissack, son of Mrs. J.E. Kissack of Calgary. The wedding will take place, the Lord willing, on Saturday, January 19, 1985 at 2:00 p.m. in the Burlington CRC. Rev. H. Wildeboer of Oshawa officiating. Future address: Apt. #47, 50 Haddon Rd., SW, Calgary, AB T2V 2X7</p> <p>WIERENGA-DEJONG: In the spirit of Christian joy, Mr. and Mrs. Lourens Wierenga and Mr. and Mrs. Siebe DeJong announce the forthcoming marriage of their children, TRUDY and HARVEY, the Lord willing, on Saturday, January 12, 1985 at 11 o'clock in the Burlington Chr. Ref. Church. Rev. J.J. Hoytema officiating. Future address: R.R.2, New Market, Ont.</p>	<p>Wedding or Anniversary coming up? Order your invitations now from <i>Rainbow Marketing Co.</i> Choose in your own home from our fine selection. Peter & Evelyn Heida 22 Orlando Dr.; Tel. 935-1898 St. Catharines, ON L2N 6V7</p> <p>Buying or selling? Check our Real Estate section.</p>	<p>Obituaries</p> <p>On December 11, 1984, the Lord took unto Himself our dear father, grandfather and great-grandfather, WIGLE PIETER BOERSMA in his 89th year. Beloved husband of Riek Myerink. Predeceased by Deiwke de Boer 1940 Etza VanDerLaan 1955 His children: Piet & Roelie Boersma — Hoogeveen, Holland Atze & Coby Boersma — New York, USA John & Annie Boersma — Lethbridge, Alta. Joe & Pat Boersma — Chatham, Ont. Sjouk & Aard DeJonge — Rotterdam, Holland The funeral took place, Saturday, December 15 in Nykerk, Holland. Correspondence address: 282 Mercer Street, Chatham, Ont.</p>	<p>Do not wait until some deed of greatness you may do... Brighten the corner where you are.</p>

Classifieds

Obituaries	Accommodation	Accommodation	Help Wanted	Help Wanted
<p>"For me to live is Christ and to die is gain" (Phil. 1:21). On Thursday, December 6, 1984, the Lord called home.</p> <p>SJOERD(George) VANDERMOLLEN</p> <p>at the age of 85 years. Beloved husband of Elizabeth Vander Molen (nee Benne). Dear father of: Jetty & Bill Poelstra — Lethbridge, Alta. Dick & Allene Vander Molen — Lethbridge, Alta. Marjorie & Peter Nieuwenhuis — Calgary, Alta. Nelly & Henry Sandstra — Saskatoon, Sask. Fred & Ida Vander Molen — Cranbrook, BC Elizabeth & Andrew Konynenbelt — Nobleford, Alta. 25 grandchildren and 4 great-grandchildren. The funeral service was held on December 10, 1984 in the First Chr. Ref. Church in Lethbridge, Alta. Rev. J. Tuininga officiating. We thank the Lord for our fathers Christian witness in our lives. Home address: 1714 - 2nd Ave., A. North, Lethbridge, Alta.</p> <p>On December 5, 1984, our dear father,</p> <p>JANSTADT</p> <p>was called to his heavenly home. He became 88 years of age, and was predeceased by his wife Ann in March of this year. He leaves his children: Hermina Lucy & Bas Bill & Nel John & Ellie and grandchildren. "He who calls you is faithful, and He will do it" (1 Thess. 5:24).</p> <p>The Lord took unto Himself at the Whitby General Hospital, on Monday, December 24, 1984, formerly of Fruitland, in his 80th year.</p> <p>PETER VAN ELSWYK</p> <p>Beloved husband of the late Jannetje Van Elswyk. Dear father of: Jake & his wife Nel Kees & his wife Henny Mrs. Maria Hoogendoorn John Mrs. Anne Duivesteyn Mrs. Wilhelmina Radinovic Mrs. Marianne Koudys Mrs. Margaret Curic Sadly missed by 34 grandchildren and 15 great-grandchildren. Funeral service was held in the Fruitland Chr. Ref. Church at 2:00 p.m. on Thursday, December 27, 1984. Interment at Chapel Hill Memorial Gardens, Stoney Creek, Ont.</p>	<p>Accommodation available: we are sharing a 4 bedroom house in downtown Toronto and would like one more female to help with costs. Centrally located, close to subway, reasonable rent, non-smoker preferred. Please call, ask for Ria or Joanne, day: 429-2222, evenings 465-8179.</p> <p>Basement apartment for rent, suitable for 1 or 2 students. \$50.00 per week, or \$60.00 for 2 persons. Phone 935-9380, St. Catharines.</p>	<p>I'm looking for a single female to share my home in north Burlington with the same. If interested call 335-3169.</p> <p>Vacations</p> <p>* Airconditioning * Waterbeds * T.V. * 26 units</p> <p>Tudor Lodge Motel 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p> <p>Employ Wanted</p> <p>Male, 63, married, seeking employment. Sales experience and marketing on a national level. Speaks and writes both Dutch and English. Willing to travel. Write box #4846, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.</p> <p>Conscientious 28 year-old, single young man looking for permanent employment on a dairy farm, available February 1, 1985, contact 705-325-7375 for further information. Warminster L0K 2G0</p> <p>Teachers</p> <p>BARRIE: Timothy Christian School, Barrie, Ont., requires a part-time teacher for grades 4 & 5 for 5 afternoons a week, beginning February/85. Please submit resume by January 16, 1985 to Secretary of the Education Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1</p> <p>DRAYTON: Calvin Christian School, P.O. Box 141, Drayton, ON N0G 1P0, invites applications to fill an opening for a teaching principal. Please contact Mrs. Jerry Ottens by phone or mail; (519) 638-2935.</p> <p>FRUITLAND: John Knox Memorial Christian School requires a full-time grade 1 teacher to start February 1, 1985. For application forms contact: Mr. Jake van Breda, Principal, Box #27, Fruitland, ON L0R 1L0 or phone (416) 643-2460.</p>	<p>Salem Christian Mental Health Association</p> <p>is looking for a person to fill a temporary full-time position from January to September 30, 1985. The job will involve: extensive administration as well as bookkeeping, keypunching and typing.</p> <p>Please contact: Merrill Hogan 128 Willowdale Ave., Willowdale, ON M2N 4Y2 Tel. (416) 223-7177</p> <p>CALVIN COLLEGE</p> <p>a Christian Liberal Arts College in the Reformed tradition, is seeking candidates for faculty positions in mathematics and computer science. These positions involve both teaching and research from a Reformed, Christian perspective. Persons with appropriate professional background are invited to send a resume by March 15, 1985 to:</p> <p>Carl J. Sinke, Chairman, Dept. of Math and Comp. Sci. Calvin College, Grand Rapids, MI 49506 (616) 957-6352</p> <p>The Institute for Christian Studies</p> <p>invites applications, nominations and inquiries for the position of</p> <p>PRESIDENT</p> <p>Candidates should have the doctorate, experience in higher education, and commitment to the advancement of scholarship that exhibits the coherence of all reality in Christ. Send communications to: Presidential Search Committee c/o Robert E. VanderVennen Institute for Christian Studies 229 College Street Toronto, Ontario; (416) 979-2331</p> <p>ICCS</p> <p>REDEEMER COLLEGE</p> <p>invites applications for faculty positions for the 1985-86 academic year in the areas of Business, Chemistry, Education, Mathematics and Social Work. The appointments will be subject to budgetary approval.</p> <p>Applicants for full-time positions should hold the doctorate or should be nearing the completion of the degree. Equivalent professional experience will be considered. Those applying should be committed to pursuing scholarship on the basis of a Biblical Reformed world view.</p> <p>Letters of application along with curriculum vitae and names of references should be sent to:</p> <p>Dr. Wytse van Dijk, Acting Dean Redeemer College 467 Beach Boulevard Hamilton, Ontario L8H 6W8</p>	<p>WANTED: A.S.A.P. Mechanic with positive Christian outlook, able and willing to work hard to build up business with great potential returns. Preferably married where wife has secretarial skills. Small one bedroom apartment could be made available. Write resume in own handwriting to: Triple "T" Repairs, R.R.#1, Trenton, ON K8V 5P4. Phone: 392-0091.</p> <p>Driver salesperson required for a wholesale florist, full-time position. If interested call (416) 892-2539.</p> <p>Babysitter/nanny for 3 pre-school children in Ancaster area. References required. Please phone (416) 648-0747.</p> <p>TRINITY CHRISTIAN COLLEGE Invites applications for faculty positions in</p> <p>Computer Science (Fall, 1985) Nursing Director (Immediately) Community Health Nursing (Fall, 1985)</p> <p>For specific descriptions contact: Dr. Burton J. Rozema Vice President for Academic Affairs Trinity Christian College 6601 West College Drive Palos Heights, IL 60463 312/597-3000, ext. 50 T.C.C. is an EO/AA Employer.</p>
<p>Personal</p> <p>Gentleman of Dutch background, age 42 seeks female companion, age 30-42 for lasting relationship, preferably of Christian background, with re-marriage intent, please submit photo to Box #4847, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Travel</p>	<p>Personal</p> <p>BOS, Jacob, geboren op 15 augustus 1951 te Veenendaal, naar Canada vertrokken in 1978 met vermoedelijke bestemming Prince Edward Island of British Columbia. BOUMA geb. de Vries, Elisabeth, laatstbekende adres: 918 Hardford St., Apt. #212 te Woodstock, Ontario.</p> <p>ERNSTE, Albertus Johan Alexander, geboren op 25 april 1944, naar Canada geëmigreerd op 10 juli 1962, gehuwd geweest met Violet Johnson, uit dit huwelijk zijn twee zonen geboren Timmy 18 jr. en Terry 16 jr., thans gehuwd met Doris (achternaam niet bekend), uit dit huwelijk zijn geboren een dochter op 11-12-1975 en een zoon op 19-11-81. Laatstbekende adres: 456 Atlantic Ave., Winnipeg, Manitoba R2W 0R8.</p> <p>FOK, Franciscus Petrus Mels, geboren op 6 oktober 1935 te Utrecht, laatstbekende adres in Nederland: Praagplantsoen 167, Haarlem, naar Canada vertrokken in mei 1984.</p> <p>HERMANS, Johannes Hubertus Michael, geboren te Heerlen op 25 april 1937, laatstbekende adres was in Edmonton, Alberta.</p> <p>HOGENBOOM, Bastiaan, geboren op 17 december 1919, laatstbekende adres in Canada: R.R.1, Laurel, Ontario (dit was in 1952).</p> <p>HOOIJKAAS, Christiaan Frederick, geboren op 3 april 1917 te Den Haag, laatstbekende woonplaats Zutphen, naar Canada vertrokken op 6 februari 1950.</p> <p>KLOPMEIJER, Antje echtgenote van J. Nelissen, geboren op 9 augustus 1923, laatstbekende woonplaats in Nederland: Rotterdam, naar Canada vertrokken op 6 maart 1959, laatstbekende adres in Canada: Box 305, Shefferville, PQ.</p> <p>SHOT geb. Guliker, Aaltje (Elsy), laatstbekende adres in Canada: 1 Kingsmere Crescent, Brampton, Ontario.</p> <p>de ROT, Robert Eduard, geboren op 7 oktober 1945, laatstbekende adres: 192 Upper Canada Drive, Willowdale, Ont. Naar Canada vertrokken in 1971.</p> <p>HESSELING, Gerrit Jacobus, geboren op 24 mei 1928, naar Canada vertrokken in april 1972, laatstbekende adres in Canada: 26 Amundsen Bay, Winnipeg, Manitoba R3K 0V2.</p> <p>HUITINGA, Agatha Regina, geboren op 4 april 1925 te Franeker, laatstbekende woonplaats in Nederland: Nieuwkoop, naar Canada vertrokken in 1951.</p> <p>CONSULAAT GENERAAL DER NEDERLANDEN 1 Dundas Street W. Suite 2106, Box 2 Toronto, ON M5G 1Z3</p>			
<p>Menno TRAVEL SERVICE</p> <p>"Your First Stop to Anywhere in the World"</p> <p>Lakeshore Square Phone: (416) 937-0550 33 Lakeshore Rd. toll free ZENITH 97110 St. Catharines, Ont. Corrie De Jong, Sales Representative 934-5358 (home)</p>				
<p>Accommodation</p> <p>PARTICULIER PENSION IN NEW YORK</p> <p>\$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen. Voor inlichtingen bel: Albert Van Maanen. Liefst's morgens om 8 uur ("One night deposit required at time of booking"). (212) 855-5036 119 Fort Green Place, Brooklyn, New York 11217</p>				

Classifieds/Events

CALENDAR of events

- Jan. 13** Concert by "J. S. Bach Singers" directed by Gerzinus Hoekstra, accompanist Marian Van Til. Works by Bach, Schuetz and Handel; at 8:15 p.m. in the Covenant CRC, **St. Catharines**.
- Jan. - Apr.** Institute for Christian Studies sponsors public lectures in **Brampton, Chatham, Sarnia, Willowdale, Winnipeg, Thunder Bay, London, Kitchener** and **St. Catharines**. Please check the ICS advertisement and local bulletins for dates, places and speakers.
- Feb. 18 & 19** First Annual Convention R.C.B.P.A. at the Hamilton Holiday Inn, **Hamilton**. For information contact (416) 549-8024.
- Jan. 25-27** Discovery '85 Conference on Christian Calling in Contemporary Culture, for college and university students seeking to integrate their christian faith in their academic studies and vocations. For information call or write the Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331. and Dr. Albert Vandermeij. For info phone (519) 885-6105 or (416) 459-3334.
- Mar. 17-28** Israel Tour with Rev. Peter Van Egmond as escort. For info. phone: (416) 741-4740.
- Mar. 18-29** Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023-52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.
- Mar. 1, 2** **Hamilton & Chatham** Canadian Christian Education Foundation will celebrate 10 years of service. Guest speaker: Dr. Joel Nederhood on the theme "Don't gamble with Education and Textbooks." Times and locations to be announced.
- May 16-29** Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermeij. See ad for further details.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jan. 18	Tues. Jan. 15	Thurs. Jan. 10-8:30a.m.	Wed. Jan. 9-8:30a.m.
Fri. Jan. 25	Tues. Jan. 22	Thurs. Jan. 17-8:30a.m.	Wed. Jan. 16-8:30a.m.
Fri. Feb. 1	Tues. Jan. 29	Thurs. Jan. 24-8:30a.m.	Wed. Jan. 23-8:30a.m.

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Fact-finding team visits Romania

WASHINGTON, D.C. (CRI) — A human rights fact-finding team including U.S. Congressman Mark Siljander (R-MI), two members of the British Parliament David Atkinson (Conservative Party) and Thomas Clarke (Labor Party) concluded an eight-day trip to the Socialist Republic of Romania.

The purpose of the trip, according to group organizer Rev. Jeffrey A. Collins, was to investigate reports of religious repression in that Marxist state and to encourage Christians in Romania. Collins who directs the U.S. national office of Christian Response International, a legal and spiritual support ministry to persecuted Christians around the world, termed the Romania trip a "total success."

Group members spoke in Baptist and Pentecostal churches which were having legal problems with the Romanian government. According to Collins many churches in Romania have either been demolished by Romanian authorities or are slated for destruction. In Bistrita, Romania, religious services were held on the ruins of the local Baptist church which

was bull-dozed in November, 1984. More than 300 Christians crowded the sight to hear Congressman Siljander and other delegation members express unity with persecuted Christians in Romania.

While the CRI delegation was not accorded "official status" by the Romanian government and was denied a visit with President Nicolae Ceausescu, local communist officials in each of the cities visited met with members of the group and expressed a willingness to discuss frankly and openly the problems confronting Christian churches in Romania. Collins stated, "We received assurances from city officials in each town visited that churches which had been destroyed by

the government would be assisted in rebuilding and that other churches facing demolition because of urban renewal would be given due compensation for their buildings and assisted in relocating to facilities equivalent in size and accessibility.

Collins says that CRI will continue to closely monitor the situation in Romania.

Israel Tour

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ICS

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Pete Layer

THE OCTOBER LADDER

Contestants	Problems:	#1020	#1021	#1022	#1023	Sub	Prev.	Total
	Points:	3	2	3	2	10	Total	Total
P.W. Lamain		3	Game only			3	79	82
J. Wilms (VII)		0	2	0	2	4	60	64
K. Amsinga (IX)		3	2	3	2	10	52	62
G. Bloemendal (III)		3	2	3	2	10	27	37

Comments

The game position and the three-mover were harder to solve than the two-mover. Especially the try in #1022 was hard to crack. Solvers may wish to review the third variation in #1020. Can Black hold the position?

#1020: Game Position

1. ... RxP ch.; 2. QxR, R-QR2; 3. QxR, Q-B6 ch., drawn by perpetual checks. Variations: 3. R-QN1, RxQ ch.; 4. KxR, Q-R3ch.; 5. K-N2, Q-K7 ch. drawn by perpetual checks.

3. R-KR2, RxQ; 4. KxR, Q-R3ch.; 5. K-N2, QxP may hold for Black.

#1021 (Larsen) Key: 1. K-B5 threat; 2. Q-B4 mate.

#1022 (Speckmann) Key: 1. B-N2 threat; 2. P-R8/Q mate

1. ... RxB; 2. P-R8/Q ch.; R-KR7; 3. Q-R1 mate

1. ... K-R72. R-N5, 6 or 7, and 3. P-R8/Q mate.

Try: 1. B-Q4? K-R7; 2. R-N7, K-R8! no mate

#1023 (Bakesi) Key: 1. QxP, threat 2. QxKP mate.

MAPS & COMPASSES: charting our course in a changing world



As part of its continuing commitment to dialogue on contemporary themes from a Biblical perspective, the Institute for Christian Studies presents in public forum:

AILEEN VAN GINKEL
BOB GOUDZWAARD
HENDRIK HART
JAMES OLTHUIS
DERK PIERIK

The themes:

4 Decades of change and continuity

Idols of our time:

from whence does our help come

Setting our sights by the Morning Star

Growing in the faith and knowledge of the Lord

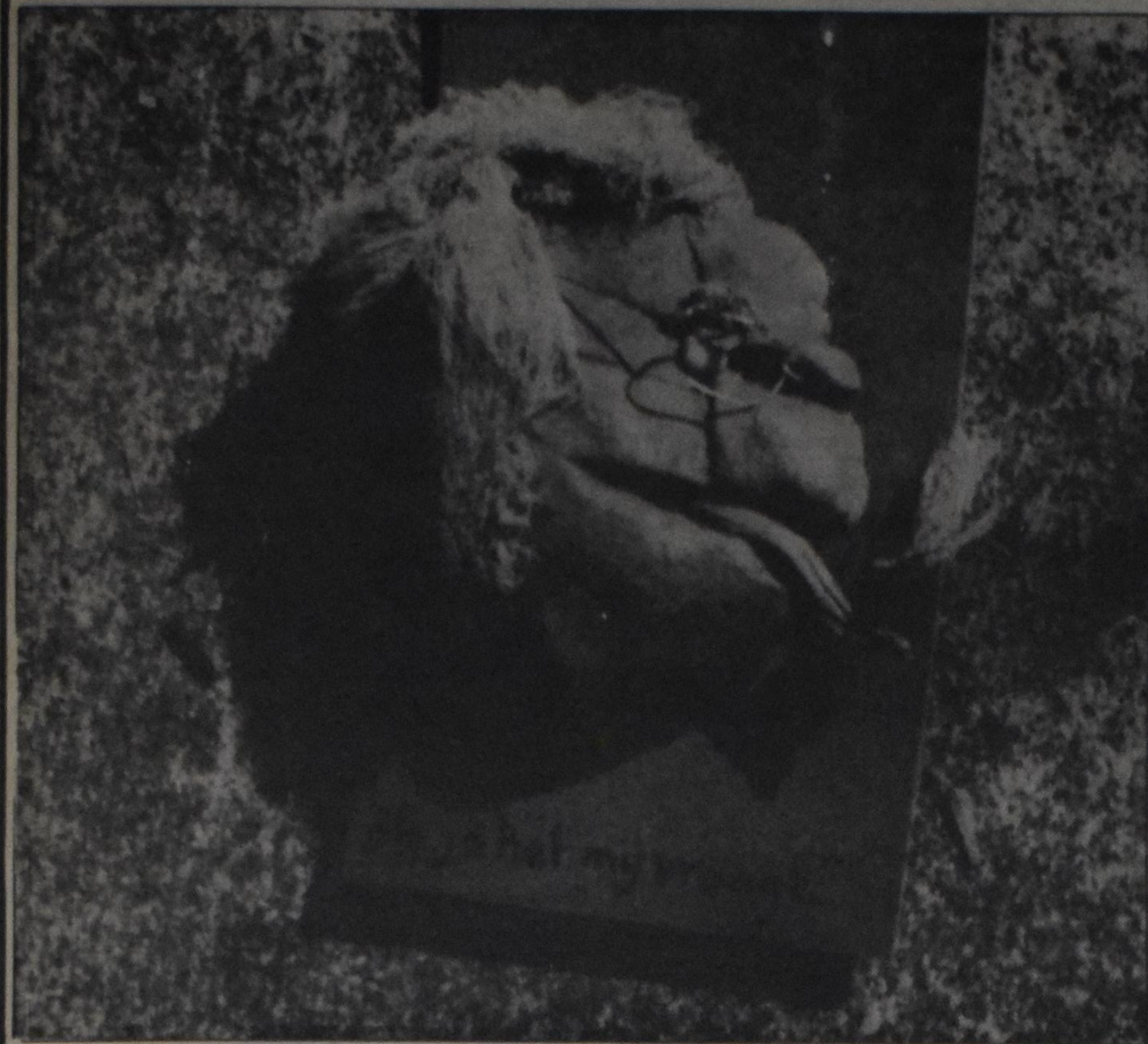
Hope for the future:

strategies for dealing with change

Brampton:	January 7 & 28, February 18, March 11, April 1
Chatham:	Jan 10 & 31, Feb. 21, March 14 & 28
Sarnia:	Jan. 11, Feb. 1 & 22, March 15 & 30
Willowdale:	Jan. 16, Feb. 6 & 27, March 20, April 10
Winnipeg:	Jan. 17, Feb. 8, March 1 & 21, April 11
Thunder Bay:	Jan. 19, Feb. 9, Mar. 2 & 23, April 13
London:	Jan. 21, Feb. 11, Mar. 4 & 25, April 15
Kitchener:	Jan. 23, Feb. 13, Mar. 6 & 27, April 17
St. Catharines:	Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Dutch

Cultus steen vormt oeroud gezicht



Toen de ICS conferentie gehouden werd in British Columbia verleden zomer aan het schone Cultus meer werd er ook aandacht geschonken aan de kunst. Bovenstaand stukje steenwerk werd gemaakt van rommel of “junk.” De uitgebeelde persoon is natuurlijk de welbekende kapper Syrt Wolters van Victoria. Het gezegde “Als je ‘t mij vraagt” begint normaal z’n Hollandse rubriek. De artiesten die het kunststuk ontworpen hebben zijn de familie Jim deKleer. Het stuk is gemaakt van een steen waartoe haar, ogen, bril en pijp van andere natuurlijke en minder natuurlijke stoffen gevoegd werden. Conferentie bezoekers waren onder de indruk van het kunststuk, zoals zij meestal onder de indruk zijn van het originele exemplaar, die dit jaar ook weer 230 kilometers fietste om de jaarlijkse conferentie bij te wonen.
BW

Moeder, moeder de kraai heeft het gedaan!

Er is een oude uitdrukking: Een vliegende kraai vangt altijd wat. Wel, deze uitdrukking is van toepassing op de grote teruggang van het aantal weidevogels in ons land. Vorige week hadden natuur en milieu beschermingsorganisaties de beschuldiging geuit dat de landbouw de voornaamste oorzaak was van het afnemen van het bestand in weidevogels. En wel om de volgende redenen: ten eerste het verlagen van het grondwaterpeil ter eigene behoefte, ten tweede het verstoren van broedende vogels door te gaan maaien en ten derde het uitrijden van mest op het land, waardoor de weidevogels elke appetijt om neer te strijken werd ontnomen. Wel, de langbouwgenootschappen hebben een andere-volgens hen zelfs hoofd-schuldige gevonden, de kraai, een tegen de jacht beschermde vogelsoort. Volgens voorzitter Steengracht van het Utrechts Landbouwgenootschap, is het aantal kraaien zo explosief toegenomen dat zij een roversbende zijn geworden op zoek naar eieren. En omdat er nog steeds een groot meningsverschil bestaat over het gebruik van grond tussen natuurbeschermers en de agrarische sector, hadden de landbouwgenootschappen voor het verdwijnen van de weidevogels, nog een schuldige aangewezen naast de kraai: de natuurbeschermende organisaties zelf, omdat zij hun gebieden zo laten verpauperen, dat weidevogels en daarmee weer de kraaien, wel hun heil moeten zoeken in de goed onderhouden landbouwstreken. Tal van beschuldigingen over en weer. Maar de kraai zelf is toch een bijzondere vogel. Uit eigen ervaring mee

gemaakt dat kraaien probeerden eieren, jonge eenden en kuikens te roven. Als men naar buitenkomt en schreeuwt, trekken de kraaien er zich niets van aan, zelfs met een hockey stick aangelegd als een geweer, gaan zij rustig hun gang. Maar met een windbuks in de hand, vliegen zij krassend weg. En dat alles op 60 meter afstand tussen mens en kraai. De V.U. werkt samen met vijf Afrikaanse universiteiten (Nederlands jaartal) — De Vrije Universiteit in Amsterdam is bezig met de voorbereiding om met de Mozambiquaanse Eduardo Mondlane universiteit in Mapuco, een programma te ontwikkelen, waardoor het niveau van Mozambiquaanse studenten in de exacte vakken meer aansluiting vindt, bij die in andere, in het bijzonder, westerse landen. Wanneer de samenwerking tussen de Amsterdamse Vrije Universiteit en de Mondalene universiteit werkelijk gestalte krijgt, zou deze de vijfde zijn in Zuidelijk Afrika. De VU ontwikkelt al activiteiten in samenwerking met universiteiten in Botswana, Swaziland, Lesotho en Zimbabwe. Een probleem bij de samenwerking met de Mondlane universiteit kan wellicht zijn, dat de maatschappij, in de ogen van president Samora Machel, moet zijn geënt op het Marxisme Leninisme. Maar volgens de Vrije Universiteit van Amsterdam is de invloed van de regering op de universiteiten op het ogenblik nog beperkt, in het bijzonder waar het de exacte wetenschappen betreft.

Winkeliers deden goeie zaken voor Sinterklaas


De winkeliers waren in het algemeen tevreden over de verkopen voor Sinterklaas. Deze lagen in ieder geval ver boven die van het vorige jaar, maar 1983 werd dan ook als een dieptepunt beschouwd. Wel is het opvallend geweest dat er relatief meer belangstelling is getoond voor de wat goedkopere producten, hetgeen erop wijst dat er een duidelijke grens is gesteld aan het te besteden budget. Een ander opmerkelijk verschijnsel is de toegenomen belangstelling voor Lego en voor gezelschapspelletjes, waar nog steeds de klassieke spelen als Mens Erger Je Niet en het eeuwenoude Ganzenbord toppers blijven. Het eveneens toch ook al bejaarde Monopoly blijkt nog steeds meer in trek, dan de moderne versies van deze haast grootouderwaardige spelen. Waarbij dan ook nog moet worden gemeld dat computer spelletjes het nu slecht deden. Bij de banketbakkers was er verrassing over de grote vraag naar Boterletters. En dit was des te merkwaardiger omdat Shell, tot grote ergernis van de banketbakkers, een grote partij boterletters op de markt had gebracht, die, bij aankoop voor een zeker bedrag aan Shell

producten, voor een spotprijs konden worden verkregen bij de benzinepompen. Er zou door deze gegevens haast de conclusie kunnen worden getrokken, dat de cadeaus van Sinterklaas dit jaar, zich iets hebben afgewend van de technologische vooruitgang, en zich meer hebben gericht op de meer intieme huiselijke sfeer. Een uitzondering is hier echter op de Pink Panther, dat wat naakt uitzierende roze dier, dat zich op geregelde tijden in zijn onhandigheid manifesteert op onze TV televisie. Vooral in de warenhuizen waren artikelen die een betrekking onderhielden met deze roze panter zeer in trek. Tot slot nog de juweliers. Ondanks de bezuinigingen waren zij toch niet ontevreden over hun omzet. Veel vraag was er naar wat de branche noemt, geelgouden sieraden en naar — om weer zo'n branche uitdrukking te gebruiken zonder hem te begrijpen — stijlvolle horloges. In ieder geval moet dit betekenen dat de digitaal horloges weer plaats moesten maken, voor de — toch ook weer grootouderlijke — wijzerplaat.

Snipperkaart voor scholieren?

Er komt een wetsvoorstel om de rechtspositie van scholieren beter te regelen. Daarin moet worden vastgelegd hoeveel de leerling te zeggen heeft bij de samenstelling van het keuzepakket van vakken, in hoeverre hij kan protesteren tegen een ontvangen cijfer en onder welke omstandigheden hij uit de les of van school kan worden gestuurd. Staatssecretaris van onderwijs mevrouw Ginjaar Maas hoopt het wetsvoorstel begin 1985 aan de kamer voor te leggen. Zij heeft echter al op voorhand verklaard dat zij niets voelt voor de, door de scholengemeenschap Genderdal ingestelde snipperkaart voor scholieren. Met die kaart heeft een leerling het recht gekregen om 30 uren per lesjaar, laten we maar zeggen, legaal te

spijbelen. De scholengemeenschap stelde deze snipperkaart in, om het echte spijbelen te bestrijden. Maar, volgens staatssecretaris Ginjaar is deze methode om spijbelen tegen te gaan onwettig. Die snipperkaart zou wel iets zijn voor jeugdige Urkers. Want de kantonrechter in Zwolle heeft 22 Urkse ouders veroordeeld tot geldboetes van vijfhonderd gulden — in een enkel geval iets minder gezien de financiële situatie van het gezin, omdat zij hun nog leerplichtige kinderen van school hadden gehouden. Op Urk betreft dit schoolverzuim dikwijls meisjes, die in de huishouding gaan werken, of jongens die of mee gaan op de kotter of mee helpen in de visfileerderij.



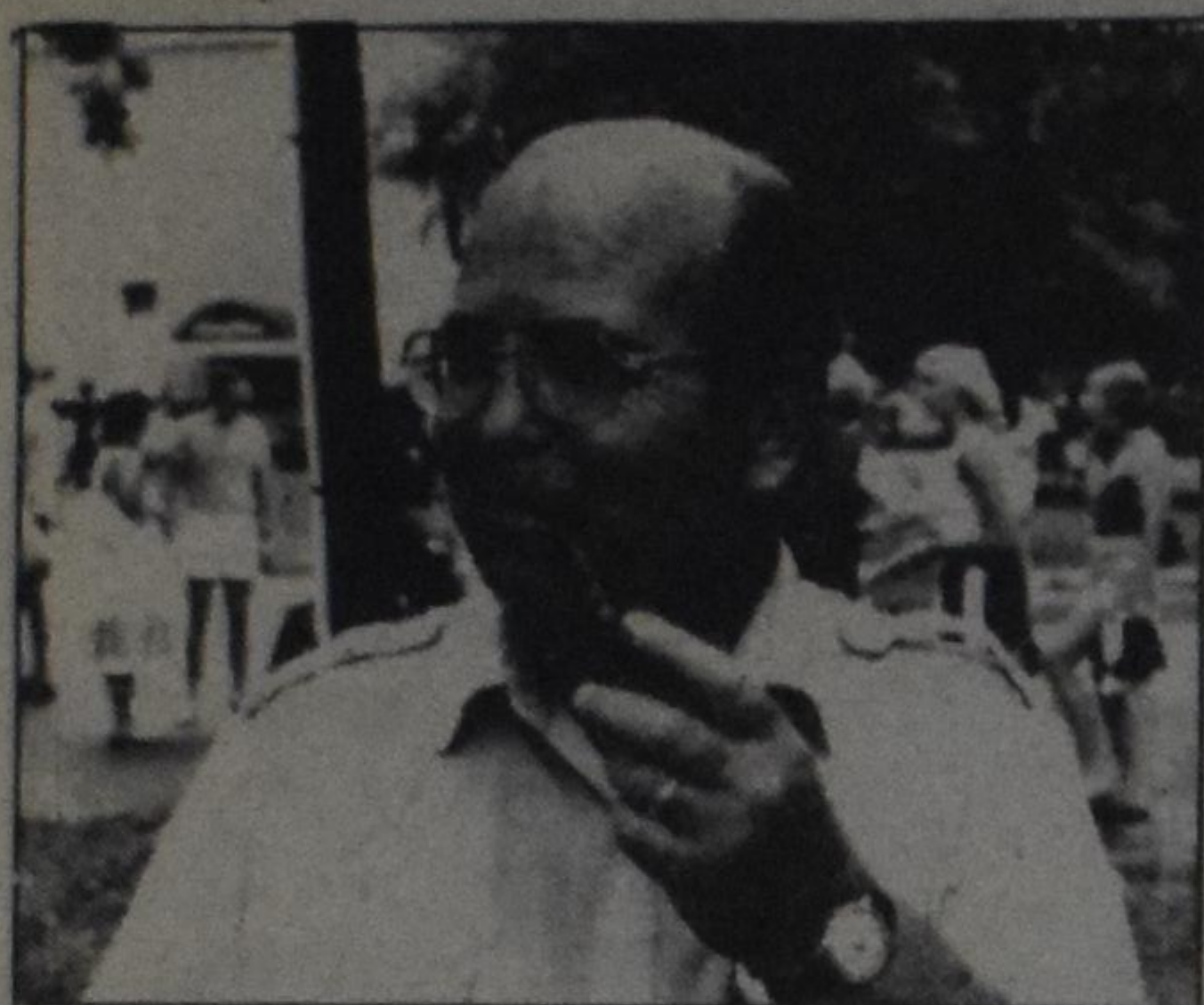
Als je 't mij vraagt ...

Syrt Wolters

Hoe moeten we getuigen

De allerbeste manier van getuigen is, naar het mij voorkomt, als we “levende brieven” van Christus zijn. Niet alleen individueel, maar als een gemeenschap. Daarom kan evangelisatie nooit beperkt worden tot het werk van een Evangelisatie Commissie. Het is de verantwoordelijkheid van de gehele Christelijke gemeenschap. Die Christelijke gemeenschap moet, door haar eigensoortige levensstijl de aandacht trekken van de wereld om ons heen. Dat neemt natuurlijk niet weg dat we ook persoonlijk, waar het ook maar te pas komt, goed laten blijken dat we een intieme relatie met Jezus Christus

hebben, en dat die relatie ons gedrag bepaalt in alles wat we doen, denken, zeggen en besluiten. Dat is niet altijd gemakkelijk. Maar als je de Here Jezus liefhebt, dan voel je zelf wel wanneer je tot spreken geroepen en gedrongen wordt. Een boze klant Toen ik een jaar of achttien of negentien was werkte ik in Nederland in één van de textielindustrie steden in een kapperszaak waar de “rijken der aarde” klant waren. Textiel tyconen noemden Vervolg op pagina 19 ...



Herman de Jong

Op mijn laatste verjaardag verrasten mijn kinderen me met een prachtig boek. Het heet "Laat Zich 't Orgel Overal" en werd geschreven door Rik Valkenburg. De uitgever is J.P. Van Tol te Dordrecht.

De auteur heeft interessante gesprekken met zo'n tachtig organisten. Ieder gesprek wordt gevolgd door een foto van het orgel waarop de geïnterviewde organist speelt, en dan volgen de historische en orgelkundige

Van Halsema's Onthullingen Van orgels en orgelisten

bijzonderheden. Een piekfijn kado voor een ieder die in orgels geïnteresseerd is. Wel een kostbaar kado trouwens! (Ik ben vlug even gaan kijken in de etalages van een paar boekwinkels).

Het Nederlandse kerkvolk waardeert organisten en het mag gezegd worden dat in veel kerken fijn gespeeld wordt. Nederland is bij uitstek het orgelland van de wereld en de aanwezigheid van zoveel mooie oude orgels is aanleiding dat veel organisten zich op waardige wijze in hun vak bekwamen. Daar komt bij dat veel kerken tegenwoordig de organist een honorarium geven. En niet zo'n beetje ook!

Toch kennen de meeste kerkleden hun organisten niet. Tijdens de dienst

zweeft hij ergens tussen preekstoel en plafond, vaak verscholen achter een gordijn of rugwerk. Na de dienst is het kerkplein al leeg (wie blijft er nu nog even gezellig nakletsen) voordat de organist zijn postludium beëindigd heeft. Alleen de koster is er om de deur achter hem te sluiten. Kosten en organisten: ze worden niet vaak gewaardeerd!

Bij het lezen van dit prachtige boek valt het me op dat dit gemis aan waardering zeer zeker niet één der belangrijkste zaken is waarover organisten in de war zitten. Wat wel uit het boek naar voren komt is de sterke geloofsovertuiging waarop vele van de besproken organisten hun werk baseren. Laten we het daar eens over hebben. U zult waar-

schijnlijk toch niet geïnteresseerd zijn in het aantal registers dat het St. Bavo orgel heeft.

Zo zegt Feike Asma als hij weer aan het werk mag na een ziekte: "Als je niet meer kunt werken, dan beseft je eerst terdege dat werken een rijke zegen is. Nu ben ik geweldig dankbaar dat ik weer volop kan spelen. Het geeft wel een sterke band aan God. Ik geloof dat je zonder het Christelijk geloof niet kunt spelen. Dan kun je er beter mee ophouden..." (Feike Asma is enige weken geleden overleden. Ik mag U wel zeggen dat zijn overlijden aanleiding was om deze onthulling te schrijven. Graag wil ik dan ook dit verhaal posthuum aan hem opdragen).

Organist Jan Van Der Berg merkt op: In een kerkdienst moet gepoogd worden de priesterlijke functie van de gemeente zoveel mogelijk tot haar recht te doen komen. Naast de verkondiging van het Woord, dient de gemeente in samenspel met koor en orgel een antwoord te geven op het gesprokene. Voorspelen moeten zoveel mogelijk geïmproviseerd worden. Eerst dan kan de organist ingespeeld worden op de behoeften van de gemeente en de eisen van het lied.

Klaas Boersma, organist van de St. Janskerk te Gouda is van mening dat het orgel in de eredienst een dienende functie heeft. De organist mag niet te veel schitteren. "De eredienst moet een mooi geheel vormen, tot eer van God." Op die manier werkt Boersma graag aan kerkdiensten mee.

Klaas Bolt, voor enige tijd de leermeester van jullie Christiaan Teeuwsen, schroomt niet om daar, waar in één van de vele slecht gebouwde hedendaagse kerken een pijporgel niet kan klinken, waar om zo te zeggen een architect er weer in geslaagd is om "de lof Gods in de kiem te smoren," een elektronisch instrument te adviseren. "Veel kerkbesturen denken dat ze voor een koopje op de eerste rang kunnen zitten. Maar vooral in de orgelbouw blijkt goedkoop al heel gauw duurkoop te zijn geweest."

Han Hogewoud, voorheen organist van de Oude Kerk te Amsterdam: "Het geloof in Jezus Christus heeft alles met mijn werk te maken, want bij Hem is de levensbron. Maar ik wil niet teveel over het geloof spreken, want het is een genadegave. Wij zingen in de kerk "O wij arme zondaars, bedelaars onrein," (dat is nogal wat); en erkennen wij dat, nu, dan zullen we eenvoudig moeten zijn."

Hoe ervaart Ad Houtman, organist te Bolsward zijn medewerking aan de kerkdiensten? "Ik stel me er helemaal op in, wat een predikant te zeggen heeft. Hierop richt ik mijn spel. Misschien speel ik dan wat abstracter, omdat ik me er voor hoed om op de populaire toer te gaan. Ik ben wars van oversentimentaliteit. De liturgie mag zo rijk zijn als maar mogelijk is, maar moet ondergeschikt blijven aan de totaliteit van het gebeuren en toegespitst op de centra van de geloofsverkondiging."

'k Vond het leuk dit door te geven. Zijn er Christelijke boekhandelaren bij jullie, die dit boek in voorraad hebben? Zo niet, probeer het dan te krijgen boekhandelaren, want na dit stukkie zijn er vast wel orgelliefhebbers die het willen bestellen.

Hoe moeten we getuigen?

... vervolg van pagina 18.
wijze. De zaak was open vanaf half negen 's morgens tot acht uur 's avonds. We waren met z'n vijven als personeel. De baas zelf deed meer aan "pedicuren" dan aan kapperswerk. Hij woonde met zijn vrouw boven de zaak. Hij kwam gewoonlijk uit bed zodra de eerste van het personeel aan de zaak kwam en op een bepaalde manier op de bel drukte, waardoor de baas wist dat het iemand van het personeel was die aanbeldde. Zelf was ik vaak de eerste. 'k Heb altijd een hekel gehad aan laatkomen.

Op een morgen toen ik omstreeks kwart over acht in de morgen aan de zaak kwam, stond er één van die "rijke gasten" aan de deur. Hij moest de trein halen en wou graag eerst nog verzorgd worden. Hij meende dat de zaak opende om 8 uur, maar toen hij kwam vond hij de deur op slot. Omdat hij enige haast had, belde hij aan, maar zonder resultaat, terwijl hij wist dat de baas boven woonde. Hij belde nog eens, dringender dan tevoren, maar geen resultaat.

Even later kwam ik er aan. Zijn gezicht klaarde op en hij zei: "O, jij hebt een sleutel zeker, want de baas schijnt niet thuis te zijn." Ik had geen sleutel maar ik wist wel de "bel-code." Dus met mijn "bel-sein" kwam de baas vlug naar beneden (nog in z'n pyama) en opende de deur. Toen hij zag wie er naast mij stond te wachten smeerde hij 'm zo snel mogelijk uit het gezicht van die klant, weer naar boven.

Hoe die klant daarop reageerde, kan iedereen wel raden. Hij was woest. Hij voelde zich zwaar beledigd omdat hij als een snotneus behandeld werd door een doodgewone barbier. En hij stak het ook niet onder stoelen en banken. En omdat ik maar de enige was die hem aan kon horen in zijn woede kreeg ik de volle laag van z'n toorn. Maar ja, wat kon ik zeggen? Ik vond het ook geen werk van de baas, maar dat kon ik toch niet zeggen? Dus liet ik hem maar uitvieren en liet alles over me heen gaan. Bovendien, alles wat gezegd werd kon woord voor woord verstaan worden door de baas, want z'n slaapkamer was vlak boven de kapsalon, de tuindeuren naar de binnenplaats stonden open en de slaapkamerramen waren ook open. Ik was wel benieuwd hoe de baas zich zou voelen daarboven.

Toen ik helemaal niet reageerde op wat de klant zei en hem rustig bediende,

werd hij nog woester en hij begon te keer te gaan dat het niet mooi meer was. Intussen waren twee van m'n collega's binnen gekomen en toen de klant een wijder gehoor kreeg, ging het "van dik hout zaagt men planken." Ik voelde me helemaal niet lekker; maar toen hij bovendien ook nog begon te vloeken, vond ik dat het welletjes was en zo beleefd als ik maar kon zijn, vroeg ik hem of hij alstublieft op zijn woorden wou letten...

Nou, toen was de boot aan. Toen kreeg ik er van langs. "Wie dacht ik wel dat ik was? Dacht ik zeker dat hij zich de wet voor zou laten schrijven door zo'n snotneus als ik was?" En hij draafde door totdat hij zei: "Blijf van me af. Ik wil niet meer en nooit meer door een lummel als jij bediend worden."

Inmiddels had mijn baas zich aangekleed en toen hij hoorde dat de ergernis in plaats van op hem op mij gericht was, vond hij dat het psychologisch ogenblik aangebroken was om op het toneel te verschijnen. Met een stem vol autoriteit vroeg hij: "En wat is hier gaande?"

Toen ging die meneer textielfabrikant zijn nood klagen over mijn grenzeloos onbehoorlijk gedrag. Hij eiste dat ik, in zijn bijzijn, door de baas ontslagen zou worden. Als dat niet gebeurde, kwam hij nooit meer in zijn kapperszaak!

En dat gebeurde; ik werd op hetzelfde ogenblik aangezegd dat ik na een week ophoepelen moest met het ernstig vermaan dat ik mijn "vrome smoesjes" maar thuis moest laten.

Ontslagen!

Dat ontslag was toen een ramp. Niet alleen voor mezelf, maar ook voor mijn ouderlijk gezin. U moet weten, het was 1931 — het dieptepunt in de economische crisis. Thuis had ik nog twee zusters en zes broers. Mijn vader en allen die boven de schoolleeftijd waren, waren werkloos. Ik was de enige nog die geregeld werk had... De rest van die zaterdag werkte ik gewoon op mijn zenuwen. Van alles ging door mijn hoofd: wat zouden mijn vader en moeder wel zeggen als ik thuis zou komen in het middaguur?

Eindelijk was het één uur en tijd voor mij om naar huis te gaan voor m'n middagmaal. Met lode schoenen ging ik naar huis. Ik besloot om direct maar door de zure appel heen te bijten en het maar

onmiddellijk te zeggen zodra ik thuis kwam. Ik kwam binnen en zei: "k Ben ontslagen! De volgende week voor het laatst." En ik brak ineens in huilen uit. Mijn hele ontslag vond ik grof onbillijk.

Maar tot kalmte teruggekeerd vertelde ik hortend en stotend wat was voorgevallen. Moeder zei: "Had je niet beter je mond kunnen houden?" Waarop vader direct reageerde: "Gooi hem dat nu niet voor de voeten. Het wordt er geen haar beter van en we hebben altijd getracht om de kinderen bij te brengen dat ze zich nooit moeten schamen dat ze Christen zijn. Ook hierin moeten we ons vertrouwen op de Here stellen."

's Middags ging het wat beter aan de zaak, alhoewel er een sterk gespannen atmosfeer hing. Eindelijk was het acht uur: sluitingstijd. Terwijl ik met m'n laatste klant bezig was, ging de deur van de winkel, waarachter de kapsalon was. Zeker een dame die nog wat lipstick moest kopen. Ik kon niet zien wie het was.

Na enkele minuten werd ik geroepen om in de winkel te komen. En daar stond diezelfde mijnheer van 's morgens! Hij trad op me toe en zei: "Ik kom mijn excuses aanbieden. Mijn gedrag was meer dan onbehoorlijk vanmorgen. Jij bent geen snotneus, maar een vent met karakter, meer karakter dan ik en ook meer dan je baas. Wil je mijn gedrag van vanmorgen vergeven?"

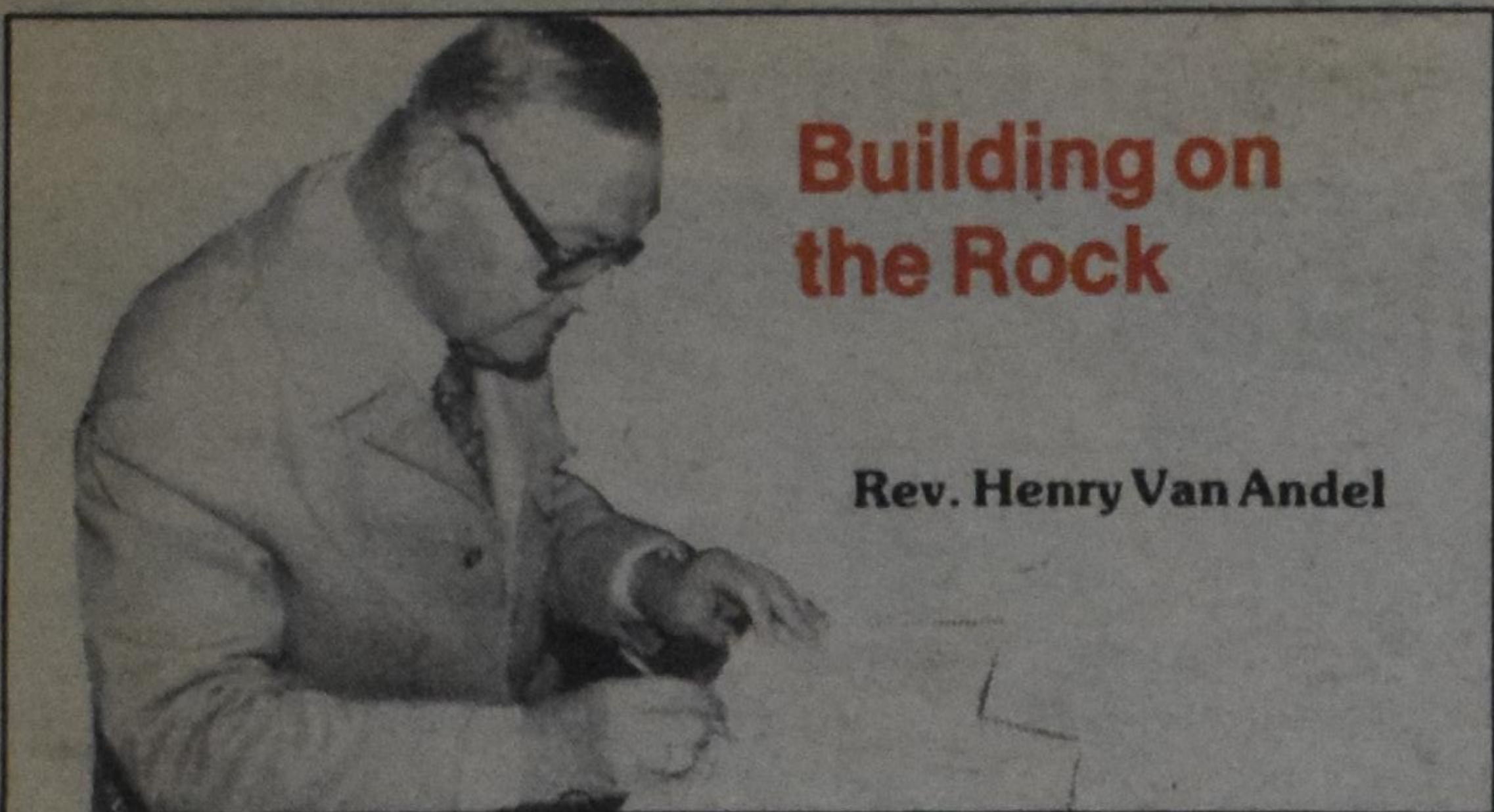
Op dat moment had ik ook moeite om mijn tranen te bedwingen. Hij gaf me een hand en tot mijn baas zei hij: "En nu moet je hem in al zijn eer herstellen en dat ontslag ongedaan maken nu op dit ogenblik!" En heel gehoorzaam deed mijn baas dat.

Nadlen, als die klant kwam, wilde hij bij voorkeur door mij bediend worden en altijd kreeg ik een dikke sigaar van hem. Over het voorgevallene is nooit meer een woord gerept.

U kunt zich natuurlijk wel voorstellen dat er thuis een heel wat betere stemming was dan in het middaguur en dat we in ons dankgebed die ervaring niet vergeten hebben. Het is meer dan veertig jaar geleden maar ik herinner me nog elk onderdeel.

Syrt Walters heeft een kapperszaak in het "Empress" Hotel in Victoria, BC

Books



Building on the Rock

Rev. Henry Van Andel

A worthless reward

Truly, I say to you, they have their reward.
Matthew 6: 16b
Your Father who sees in secret will reward you.
Matthew 6: 18b

Jesus spoke these words three times. They belong to what He said about giving alms, prayer and fasting. Jesus said: The Pharisees get what they want. They want to be praised by the people. Well, that is their reward. But that's all.

Is there any value in being praised by fellowmen? It all depends. It can be encouraging; it can also be dangerous. Sometimes we need it, at other times it may spoil us. However, if we seek such praise because of an intentional display of piety, then it is worthless.

To begin with, it is then not deserved, because in that way our piety is not genuine. Furthermore it is given on superficial grounds, because it is based upon outer appearance and not on what lives in our hearts. In the third place it is changeable, because human praise can soon make way for criticism. And finally it is temporary, because after some time it is a forgotten thing. If that is all the reward which we receive, we have nothing.

However, when our piety bears a true character, when we do not boast of donations and our fellowship with God is sincere, then God will see it and give His reward.

Man looks at the outward appearance, but God looks at the heart. God's reward has eternal value. We receive His reward already now in this life. It consists of God's presence, which we experience in the inner room, and in His loving care in our lives.

And it will continue to be a reward in the future. In the New Jerusalem Jesus will say in answer to the alms which we gave: "I say to you, as you did it to one of the least of these my brethren, you did it to me."

Instead of praying, we will see face to face; instead of fasting, there will be full satisfaction.

Published posthumously.

Science

Applying faith to occupation

Scientists Who Believe — 21 Tell Their Own Stories, Eric C. Barrett and David Fisher, forwarded by Warren W. Wiersbe, Moody press, Chicago, 1984; 208 pages. Mike Hoyer.

Science and the Christian Faith. For centuries, men have hotly debated the relationship between the two. Do they confirm or support one another? Or do their very natures contradict one another?

To most of us, however, the questions of critical concern are more practical. Do modern scientific discovery contradict the Scripture? Can a scientist honestly profess faith in a

Supreme Being or in a Creator? Can a Christian student study science without threatening his faith? Is it possible to follow both pursuits without compromising the essentials of either?

The stories of 21 scientists (which were broadcast by the Radio Academy of Scientists whose efforts are to get the truth of the Bible past the Iron Curtain) answer those questions more eloquently than any philosophical treatise. Here are men and women who have achieved career fulfilment in scientific fields, yet found further fulfilment through faith in Jesus Christ. They have not found the two contradictory to the slightest degree. The stories are warm and practical and

personal. One can readily identify with each of the writers in some way.

I was looking, in reading this book, for a long dissertation on why a scientist would even consider Christ in the light of evolutionary theory. I didn't get this. Rather, each of the writers moulds a faith into a real lifestyle. Isn't that what all of us strive for — a practical application of the word of God to our vocations in life. A deeply enjoyable book.

Family

Youthful violence

Danger at your door, Gordon McLean, Crossway Books, Good News Publishers; 176 pp., paperback, \$6.95. Berta Hosmar, Whitby, Ont.

All of us have at one time or another felt threatened by increasing rates of crime.

The author of this book is the founder of the Youth Guidance program of Youth for Christ International, a ministry to young people in juvenile courts and institutions, and also works directly with street gangs. Gordon McLean has authored fifteen books, including: "Terror in the street," "We're holding

your son" and "What's a parent to do?"

In "Danger at your door" he considers Christian perspectives on the menace of youthful violence, and he looks at the plight of victims. He says, "One of the biggest obstacles in dealing with crime in America is the attitude of the Christian church, which persists in being negative and unrealistic." He points out that the prison system is merely a breeding pond for more crime.

He suggests practical guidelines for concerned individuals and groups who want to obey God's command to visit those in prison.

In this book we read about hardened criminals but also about frightened youngsters who were with the wrong people at the wrong time and have to pay with a lifetime behind bars.

This is not a book that lifts a person up, the life stories of the different individuals are often sad and heartbreaking, but they are written by an author who has a very compassionate heart for criminals and victims alike. Recommended to anybody who wants to get involved in prison ministries.

Commentary

Our understanding of God determines response

Pain's Hidden Purpose - Finding Perspective in the Midst of Suffering, written by Don Baker, Multnomah Press,

Portland, Oregon, 1984; 104 pp. Ray H. Metcalfe, Toronto, Ont.

Most readers will find this light commentary on the book of Job both refreshing and informative. As the short nature of the book restricts a detailed study, Mr. Baker has majored on the obvious, namely the suffering of Job and draws out principles to be learned through his reactions to his circumstances.

The book is divided into two main sections, the first section dealing with the essence of suffering and our common reactions and responses to it. As Pastor Baker says the story of Job is, "... one man's story but it's every man's story" (p. 10). As is often the case when Christians suffer, other Christians react like Job's friends in a presuppositional manner and assume he had sinned. As Mr. Baker comments, "it's always a mistake to answer that question with the air of finality displayed

by Job's counsellors." (p. 28). We are not to try to comprehend the incomprehensible but can be far more helpful to be kindly non-judgmental.

Many lessons can be learned from Job's apparent calamity. These are important to all of us because we all suffer at some time in our life. But as Job found out God was not interested in answering Job's questions but in exposing Job to himself in order to deepen Job. The greatest pain for Job was not the physical but occurred when he was exposed to his own spiritual nakedness.

The major lesson learned by Job and which must be recognized by all Christians is to realize that when God is in charge the outcome is predictable. When God is in sharp focus our life is undistorted. Our response to suffering, as Job had to learn, is determined by our understanding of God.

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